

BLESSED REST  
FOR THE  
Burthened Sinners.



London Printed for Benj. Harris.

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BLESSED  
FOR THE  
SACRIFICED SERVICE



Printed for the  
1847

# BLESSED REST FOR THE Burthened Sinners.

Or the only  
Center of the Soul.

Wherein is Discovered,

1. Who he is that invites and calls Sinners to this Rest.
2. The encouragements to come unto him for Rest.
3. Many Obstructions and Impediments which keep back Sinners. With their unreasonableness Answered.
4. The rest that every one shall have that comes unto Christ.

Delivered in some Sermons at first, yet since some Addition and Enlargement has been made to them.

By John Hopwood Preacher of the Gospel.

*Tu es recreator omnium, qui dixisti, venite ad me omnes qui laboratis, &c. anima enim qua est in te, radicata in centro suo, & recreata, & quiesca est: que vero in te non est, multis vanis phantasmatibus fatigatur. Tu sufficientissimus es; qui te habet, totum habet; qui non, mendicus est, & pauper. Quia quicquid præter te est, non reficit, non sufficit, Gerson. Part. 3. Alphabet. Amoris Divini. c. 14.*

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**IMPRIMATUR**  
**ANTHONY SAUNDERS,**  
**Ex Aedibus Lambethanis,**  
**Reverend. Arch. Episc. Cant.**  
**à Sacris Domesticis.**

**Jan. 18. 1675.**



To the Reverend  
Mr. Nathaniel Vincent,  
Minister of the Gospel,  
and my much Esteemed  
F R I E N D.

Worthy Sir,

**I**T is well known that, that famous Lacedemonian Legislator, would not establish (among all others) a Law against Ingratitude, Quod prodigiola res esset, beneficium non rependere, and of all ingenious spirits, it was ever accounted monstrous, to make slight of favours, and easily forget Pristine benefits; for neglect of favours, makes all favour void, and should I come under this censure, by my dis-ingenuous and impolite carriage, I might from you justly incur the ignominious

A 3

## The Epistle Dedicatory.

nious title of an ingrateful person :  
Your complicated kindnesses conferred upon me, do perpetually oblige me, whilst not being capable of futable returns, yet to publish my humble acknowledgements of them, and if the Laws of God and Nature injoyne and require the homage of due respects to be given unto our earthly Parents, I know no Reason or Law which exempts from attributing the like to our Spiritual. It was the saying of Alexander, that as we have our being from our Parents, we have our well being from our instructors, and if he could esteem himself happy for terrene knowledge, how much more then ought I for that Divine, in which you have been my Teacher; and if that earthly knowledge may so much conduce to a well being here, what will Celestial Science do, but safely carry

## The Epistle Dedicatory.

carry the Soul to an everlasting Weal, a happy being, which never knows end to terminate its satiating and abounding comforts. Sir, I shall not blush to own, or be timorous to declare, that (which I know to you, is matter of joy) although I have had many Instructors) you are he that has begotten me unto Christ; and I may truly call you, as Cyprian did Cecilius, Vitæ novæ patrem, your sweet invitations and divine Rheorick (being accompanied with the blessed influences of Heaven) drew me out of the Womb of this world, and from the power of Satan, into the gracious imbraces of the Lord Jesus, it was eternally the design of the Father, but you were the Instrument (by the Word and Spirit) in time to call me home to Christ. Moreover, you did not only beget me to a second birth,

## The Epistle Dedicatory.

but also constantly entertained me with those heavenly dainties, with which Christ does nourish his beloved ones.. But to add to these the remembrance of your private instructions and care for me, are not to be obliterated by Times swift Motion, or Diurnal vicissitudes and mutations.. But Sir, as an addition to the former favours, I have here presumed to prefix your Name, and make a Dedication of this little Treatise to your self, not for your Instruction, but a manifestation of my submissive respects due to you.

I know that I have here exposed my self and labours to the view of no less a censuring, than a sinning Generation, therefore by your favourable Aspect, it may in some measure abate (if not altogether prevent) the hard speeches of a calumniating world.. It is

## The Epistle Dedicatory.

too perspicuous that our Age abounds with such, who study more to carpe at, than gather the sweet fruits of the Gospel; but *Momo satisfacere*; would be an endless work; therefore, if I can but exalt the Lord Jesus, and help immortal Souls to glory. I shall not value the foul aspersions of a dirty World, for in this Generation, there are such, who will not spare the tallest Cedars in the Lebanon of God, much less the lowest shrubs. Therefore, I will not fondly promise myself better entertainment then Christ and his Apostles, and his faithful Labourers have ever met with. Neither do I so much address myself unto you, to shroud me from the frowns, or hereby to silence the perverse sayings of Men; as that I would study to declare my gratitude, in humble acknowledgements, and thankful returns,

## The Epistle Dedicatory.

returns, like gliding streams, that swiftly move toward the abounding Ocean, from whence their original sprang. I am not ignorant that the world is copiously furnished with Books, yet these Muti Magistri (as Alphonsus called them) are not totally in vain, for I have extracted benefit from some of them, which I hope others may do from this. I have adventured to cast my might into the Treasury, and my grain into the field, leaving the increase unto God. This Book I may call my Primitiee, for when the Lord first called me forth to publish the Gospel, he sent me with this Message, to call and invite Sinners unto Christ, which found entertainment with some then, wherefore it gives me some matter of encouragement that it will not prove now as water spilt upon the

unhappy,

## The Epistle Dedicatory.

the ground. I was unwilling for a time to suffer it to see the light, being conscious of my own defections and imperfections, but at last being prevailed with by some, and having it long by me, I was willing to send it forth into the world, although not invested with splendid cloathing of rhetorical Phrases, yet I trust (like pure Gold) it will bear the Touchstone of Divine Verity, and so prove for the advancement of Gods glory, the exaltation of the Lord J-sus, and the Salvation of immortal Souls. All which I am certain are the ardent desires of your Soul, and that these may receive a gracious answer, with all true prosperity to you and yours, shall be the sincere and constant requests of him who will for ever acknowledge, a firm obligation to subscribe himself,

SIR, Your obliged Friend  
and Servant

JOHN HOPWOOD.

*[The page contains faint, illegible handwriting, likely bleed-through from the reverse side.]*

To The  
*Unprejudiced Reader.*

**I** Here present unto thy view  
what (for the most part)  
I some time delivered to  
the Ear, that thou by  
Divine Benediction, mayest  
through the Reading, gain  
more then some others did by  
hearing, and obtain an eter-  
nal emolument to thy immor-  
tal Soul: expect not here to  
drink of those mellifluous  
Streams of that Nectorean Elo-  
quence, which flows from the  
lips of well skilled Orators;  
but Tractates are not, *Veriores*  
*quia disertiores*, more true, be-  
cause more eloquent, for as  
one said, there is *ambitiosum*  
*eloquentiae mendacium*, and I  
would

*To the Reader.*

would not seem to affect words more than matter; or to catch at the shadow, and let the substance go; and I hope thou art one that puts a more inestimable appretiation upon plain and simple verity, then upon painted figments, and elaborate trifles; which if it be so, then I have some humble confidence, that in the perusal of these my mean endeavors, thy expectation shall not meet with a total frustration, or thy labour prove, *nulla opera moliri*, to be in vain. My grand design in the publishing this work, is the exaltation and advancement of the Lord Jesus; that lapsed and miserable mankind may be alliciated, and induced to have precious valuations, and inextinguishable Ceraphic love to the Lord of Glory, the  
know-

## To the Reader.

ledge of whom, is life eternal :  
love to whom, is a sure cha-  
racter of a Heaven-born Soul,  
faith in whom, is the infallible  
way to glory ; and whose to  
be, is no meaner then to be the  
Almighties. Now this glori-  
ous one, is he that makes free  
tenders of himself to perishing  
sinners, condescends so, as to  
invite the infirm, laboring, and  
heavy laden, to come unto him,  
who alone give rest. The Sub-  
ject on which I have fixed, doth  
sufficiently demonstrate *Christ's*  
abundant willingness to receive  
and ease poor wounded and op-  
pressed Mortals. And who is  
there that has not an absolute  
necessity of accepting such offers  
of Peace and Mercy ? are not  
all by actual sin wounded ? by  
original sin contaminated and  
polluted ? by multiplied trans-  
gressions,

*Job. 17. 3.*

*1 Job. 4. 7.*

*Job. 14. 6.*

*Rom. 9. 5.*

*1 Cor. 3. 23.*

*To the Reader.*

gressions, intolerably laden? did any escape that primitive lapse of our first Parents? no, none, that was, or is, or shall be, who are acted merely by a rational Soul: The serious consideration of which, should prevail with all to seek out for cure for their wounds, medicines for their maladies, rest for their burdened Souls, all which, and infinitely more, the Lord Jesus is willing to confer. What more delectable than Divine embraces? what more excellent than celestial knowledge? what more desirable than rest and comfort for the weary and disconsolate Soul? all which is to be found in Christ, and he that seeks unto him, shall certainly obtain, for he is the Divine Treasurer, who has all necessities to communicate

*To the Reader.*

municate; and he is a full Fountain of living waters, which flows freely to all thirsty Souls. Therefore, if thou art not yet come unto Christ, let me perswade thee no longer to make demurs, and let me be Christs Ambassador, to call thee home unto him. I know thou canst have no reasonable argument that should deter thee. I know thou hast a Soul to save from the curse of the Law, and eternal wrath; then come unto Christ, for it is he alone can save thee from the Curse, and everlasting Vengeance. I know by Nature thou wantest Divine knowledge, come to Christ, and he will teach thee the knowledge of the Almighty. And surely if Robert King of Naples did so much prize human learning, as to say

*Cha-*

*Col. 2. 2.*

*Acts 4. 13.*

*Gal. 3. 10.*

*13.*

*1 Thef. 1. 10.*

*1 Cor. 2. 14.*

*Mat. 11. 27.*

To the Reader.

Joh. 17. 3.

*Chariores sibi literas regno esse,*  
it was dearer to him than his  
Kingdom: how much more  
then shouldst thou and I esteem  
the true knowledge of the  
Eternal Jehovah, that Divine  
learning, which begins with  
the prelibation, and ends in  
the fruition of eternal life;  
thou wantest grace to enrich  
and beautifie thy Soul, and to  
make thee meet for glory;  
why, it is out of his fulness;  
thou must receive (if ever)  
grace for grace, Joh. 1. 16.  
There is not any thing which  
may conduce to thy everlasting  
benefit, but Christ has rich sup-  
plies, and is ready to extend to  
all indigent and humble men-  
dicants, and seeing thou mayst  
have for asking, and receive  
for coming, let this Treatise  
lead thee by the hand to the  
Lord.

*To the Reader.*

Lord Jesus; for Christ sayes  
come, and thy miseries (if thou  
consultest thy Soul) say go, or  
thou art undone: it may be  
that through some stratagems  
of Satan, thou art prevented  
from getting into Christ, there-  
fore I have here laid open thir-  
ty two of them, and I think,  
the most subtilest of his Argu-  
ments and Baits; and I have  
also (in a weak measure) la-  
boured (though in brief) to  
invalidate and discover the dan-  
ger of them. Other obstructi-  
ons which are from our selves,  
whilst we continue in an un-  
converted State; likewise some  
from the world; thou shalt here  
find them manifested and re-  
moved; but I could not be so  
large for the removal of them  
quite out of the way, as I at  
first intended, because my vo-  
lume

*To the Reader.*

lumn grew bigger then I expected, therefore I was forced to contract in some things, and in fine to draw up those things which I thought largely to handle, into a very narrow compass. But Reader, pardon my abruptness, for I design'd this piece for a common good, that the meanest sort might be able, as well as willing, (if any be so) to purchase it; and this I would further intreat of thee, (if thou pleasest to spend thy labour) read with an unprejudiced and impartial mind, with a design to profit, if thou hast not already made such a proficiency (as some perswade themselves) that thou needest no further instruction; do not read it as too many go to hear Sermons, to wit, that they may judge of them, not thinking that

*To the Reader.*

that they are to be judged by them; but do thou peruse it, (I beseech thee, in the name of Christ) with a respect to the good of thine immortal Soul; and although thou may'st find some things which are in other Authors, yet know that I have used those arguments, for the confirmation of that great truth (necessary to be known, and absolutely needful to be believed) to wit, the Divinity of the Lord Jesus. And it may be my Book may fall into the hands of some, who never yet read so much of his Eternal Deity. I know this truth has too many opposers, but we must not let the Truth go because of opposition; but as it was said of the Romans, *Vixi multo fortius nesciant*, being conquered the more valiantly, they resisted

*To the Reader.*

εμυωρι-  
ξεδου.

sted; so, if thou hast been overcome in pleading for this fundamental point, the more earnestly contend for the faith of it now, as the Apostle exhorts, *Jude 3. vers.* There are too many who are called Christians, that are yet unable to confirm what they profess to believe. Therefore, that providence may order that this book may be helpful, both to thy understanding of, and also establishment in that glorious Truth, and likewise be a means to bring thy Soul to close with Jesus Christ, and that the eternal God may have the glory of all, shall be the perpetual prayers of

*Thy Souls servant*  
*in the Lord,*

*John Hopwood*



BLESSED REST  
for the  
BURDENED SINNER.

Mat. 11. 28. *Come unto me, all ye  
that Labour and are heavy Laden,  
and I will give you Rest.*

**J**ESUS Christ when the fulness  
of time was come (deter-  
minated by the eternal coun-  
sel of the blessed Trinity)  
manifested himself for two  
principal and great ends. The  
first was the glory of his Father,  
in the exaltation of the riches and  
abundance of his grace towards  
poor sinners. The second, was  
the salvation and eternal felicity  
of all them who are brought to  
believe in, and accept of him.  
And there is such a conjunction  
and near union of these two, that  
there is now an impossibility

Gal. 4. 45.

B

(Secundum

(*Secundum quid*) of their separation, for the glory of Gods grace is illustrated, and exalted in the conversion; and everlasting salvation of poor sinners, therefore Christ Jesus hath so frequently and publickly declared his and his Fathers willingness to embrace believing and repenting sinners, John 6. 37. *All that the Father giveth me, shall come unto me, and them that come to me, I will in no wise cast out.* In the 38, 39, 40. verses of that Chapter, Christ tells us, it was his Fathers will that he came to fulfil, which is, that every one that seeth the Son, and believeth in him, shall have everlasting Life. And that Christ might not fail of these ends, he encourageth sinners to seek after their eternal happiness, and makes known his readiness to unburden the heavy-laden sinner, to refresh the labouring, and give the weary rest: If the Troubled know not where to get peace, or the sick and wounded where to find an Able, Faithful, and Merciful Physician,

Physician, or the poor and needy, a bountiful benefactor, let them convert and fix their Eyes upon the words of my Text, and be encouraged and rejoice, for Jesus Christ saith, *Come unto me all ye that labour and are heavy laden, and I will give you rest.* In these words observe, 1. An Invitation, and the Person Inviting; the Invitor is the Lord Jesus, the invitation is to come unto him, *Come unto me.* A Metaphorical expression, where coming is put for believing; because by faith the Soul goes to and closes with the Lord Jesus. 2. The persons invited, *the labouring and heavy laden.* The word for Labour in the Original signifies *a Labouring with difficulty and wearisomness*: Christ in this phrase seems to have respect to the Jews labouring under the yoke and burden of the *Mosaical Law*, whereby they indeavoured to work out a righteousness that would justify them in the sight of God, and by which they might procure favour from him, but

Εὐαγγέλιον  
μὲν.

καταλινύσκει  
τὴν περιστά-  
σιν.

1 Rom. 9  
13.  
A. 15. 10.

καταπαύει

καταπαύει  
καταπαύει  
καταπαύει

more especially those who Labour in their Souls, and Consciences, by a lively feeling of their sins, and the terror of Gods judgments, and the severity of his scourges, and punishments, as *Diodate annot.* 3. The universality, *Come unto me all ye.* Not all who live in their sins, and persevere in their iniquities, but all such who are sensible of, and affected with the intollerable burden of sin, and their imperfection in and imbecility to perform the strictness of the Law, to satisfy the justice of God, because the Law requires perfect and compleat obedience, or else leaves the Soul under a curse, *Gal. 3. 10.* 4. The great encouragment of these words, *I will give you rest:* rest from all your unprofitable Labours, Sorrows, Afflictions, and sins, if you come unto me *Isa. 55. 2.* What more Incouragement to the Labouring, what greater inducement to the weary and heavy laden, than rest? and such a rest as Christ hath purchased,

chased, promised, & will certainly give to all that come unto him; from the words there are these several points of Doctrine deducible.

1. Doctrine is this, that Jesus Christ graciously condescends to invite Labouring and Heavy laden Sinners to come unto him, [Come unto me:]

2. Doctrine, that it is the indispensable duty of all who are heavy laden, and seek for rest and salvation, to come to the Lord Jesus for it.

3. Doctrine, Sinners before they come to, and close with the Lord Jesus, Labour under heavy and intolerable burdens.

4. Doctrine, That all those who are sensible of the heavy burdens they labour under, and come unto Christ for help, shall certainly find rest. [I will give you rest:] I shall begin with the first Doctrine. 1. Doctrine, Jesus Christ graciously condescends to invite Labouring and heavy laden sinners to come unto him, John 7. 37. If any man thirst let him come unto me, and drink. Thirst for peace of Conscience,

B 3

thirst

*Idcirco est  
modus imperandi  
tanquam  
precandi.*

ὁ πρῶτος  
 γλυκύτης  
 πίνωμεν ἐκ  
 αὐτοῦ.

thirst for righteousness, grace and salvation, let him come and accept of it freely, *Rev. 22. 17.* The Spirit and the bride say come, and let him that heareth say come, and let him that is a thirst come, and whosoever will let him take the waters of Life (*δωρεάν gratis*) freely: Christ is an inexhaustible fountain, and the purest and sweetest water is from the fountain; therefore Christ invites to come even to himself. In prosecution of this Doctrine, I shall  
 1. shew what is implied in coming to Christ. 2. Who he is that invites Sinners to come. 3. The means by which he invites. 4. The reasons why he doth invite Sinners. 5. Make some application of it. 1. What is meant by coming, for Christ is now in the highest Heaven, at the Right Hand of God the Father & we are here on Earth, how may we then come to him? I Answer, 1. *Coming*, is sometimes expressed by looking unto Christ. *Look unto me and be ye saved all the ends of the Earth.* So *John 1. 2, 9.*

*Isa. 45. 22.*

IN

1st, behold the Lamb of God who taketh away the sins of the World. There must be looking unto Christ till the Eye affect the heart, as Zach. 12. 10. We are all stung by the fiery Serpent, i. e. Sin, therefore there is an absolute necessity to lift up our Eyes and fix them on the Lord Jesus, who is the Antitype to the brazen Serpent, there must be a constant looking till we are perfectly cured; by nature the Eye is averted from God and Christ, and placed either upon this World for our total and ultimate felicity, or upon our imperfect obedience to the Law for our compleat Righteousness, so that we think we have no need of Christ, but now Christ calls the Sinner off from both these, that he may fix it on himself, in whom Salvation is to be found; the Soul can be compleatly happy in none but Christ, Col. 2. 10. ἐν αὐτῷ πληροῦμαι, we are compleat in him if we expect full salvation and blessedness, we must look unto Christ, and look off from all o-

Jo. 3. 14.

Heb. 12. 2.

ἀποστρέψας  
εἰς τὸν

Ἰησοῦν.

Heb. 12. 2.

1 Pet. 2. 25.

ther things, Looking unto Jesus the Author and Finisher of our Faith.

2. It implys a turning to him, Sin hath turned us away from Christ, and put a great distance between us and him, and if we would have our Burdens taken off, we must return unto him. Adam when he had eaten the Forbidden fruit, ran away from God, and we his Children descended from him by ordinary generation, have imitated and followed his steps, for as the Prophet saith, Isa. 53. 6. *We all like sheep have gone astray.* This has been our practice to wander from God and Christ, we Prodigal-like, have forsaken our Fathers house, but now we should return to the Shephard and Bishop of our Souls; now seeing that in Adam we (like the Evil Angels) fell from our primitive state of holyness and perfection, and so turned away from God, and also that we our selves have been personally active in departing from the living God; there is therefore a necessity of our returning

turning to him, that we may lay hold on eternal life, which is to be obtained by coming to the Lord Jesus, and turning wholly from all sin and beloved lust: And this was the great blessing God gave the Jews, as we read *Act. 3. 26.* Unto you, first God having raised up his Son Jesus Christ, sent him to bless you, in turning away every one of you from his Iniquity, and as there is a turning from iniquity, so there is a turning to God, *Joel 2. 12.* Therefore also now saith the Lord, turn ye even to me with all your hearts.

3. *Coming to Christ* implys an acceptance and reception of him, for when Christ saith, *come unto me*, He thereby intimates as if he should say, receive and accept of me, now in the tenders of the Gospel, now whilst the day of grace lasts, it is said Christ came *τὴν ἰδίαν*, to his own, but yet they did *ὑπακούσαντες*, not imbrace or accept of him, his own Country men, his own Relations and kind-folk in the flesh, yet they rejected

B 5

and

*Jo. 1. 11.*

*Jo. 1. 11.*

and refused him, but there were some in that degenerate age that received and embraced him, as in *John 1. 12.* they received him upon Gospel terms, *saith.* (Christ and a whole Christ, Christ and nothing but a Christ) in point of justification, Christ Jesus in his Kingly as well as in his Priestly office, not only righteousness to cloath the naked Sinner, but also regnant power to rule & govern the soul: not only to be a Redeemer but a Sanctifier too, *1 Cor. 1. 30.* the Soul that comes to Christ, receives Christ alone without any competitors, as Christ saith of his Spouse, my Dove, my undefiled is but one, so saith the Soul that is come to Christ by receiving of him, my Saviour is but one, the only one, and the choice one of my Soul, I must not be betrothed to another, for he hath received me, and I have received him, he hath made choice of me, and I have made a Sole and full choice of him, and so am become one spirit with him, they who are joyned

*Sant. 6. 9.*

*Hos. 2. 19.*

*20. 1. 1.*

joyned to the Lord are *in unum*,  
 one spirit, 1 Cor. 6. 17. 4. And that  
 principally, coming unto Christ  
 implys a believing in him, for  
 faith is *pes Animæ*, the foot of the  
 Soul, by which it goes unto Christ,  
 and makes a continual progres-  
 sive motion heavenward. Now  
 that the proper meaning of com-  
 ing is believing, or that believ-  
 ing in Christ is expressed by  
 this phrase, *Come unto me*: These  
 Scriptures prove it, *He that com-  
 eth unto me shall never hunger, and  
 he that believeth in me shall never  
 thirst.* In these words the latter  
 are exegetical to the former, for  
 that which is called coming in  
 the first part, in the latter is ex-  
 pressed by believing, *Jo 37. All  
 that the Father hath given me shall  
 come unto me, and him that cometh  
 unto me, I will in no wise cast out:  
 no man can come unto me, except the  
 Father draw him.* These Scriptures  
 can be understood no other way  
 than believing in Christ, for there  
 is now no other way to come to  
 him, seeing his residence is in  
 glory.

Jo. 6. 35.  
 37. 44.

glory, at the Right hand of God the Father, so also Jo. 5. 40. Ye will not come unto me that ye may have life, in the 44. verse it is termed believing, how can ye believe; who receive honour one of another. i. e.

How can you come to believe in, and imbrace me who respect more the honour of men than the honour of God: true faith leads the Soul to Christ, and so it seeks that honour that is from God alone,

Jo. 7. 37. If any man thirst let him come unto me and drink, in the 38. verse, it is called believing, he that believeth on me, *ὁ πιστεύων εἰς ἐμὲ*, into me.

Faith is the leading grace which carrys a man. 1. Out of himself. 2. To Christ. 3. Into Christ. 1. Out of himself, out of all self confidence, or self righteousness, which is the ruin of many pretious Souls because they take up a vain presumption founded upon false principles and foundations instead of a real saving faith which leads the Soul to live upon invissibles; faith is the *ὑπόστασις*, the substance of things hoped for,

Heb. 11. 1.

for,

for, the evidence of things not seen; faith so leads the man from all terrene things, or any thing he finds in himself, either of vertue or morality, that the Soul lives wholly on an \* unseen Christ, not any thing short of Christ will the Soul rest upon, like the great Apostle, *Phil. 3. 3.* having no confidence in the † flesh, i. e. birth, priviledges, ceremonial or moral Righteousness, high profession, great zeal, all which he accounts but carnal and vain, therefore he looks on them, as *σκύβαλα*, dogs-meat in comparison of Christ as may be seen from *verse 3. to 10.*

2. True Faith leads the Soul to Christ, I mean to understand and believe the Deity of Christ, and to apprehend the benefits of his death, and apply his righteousness to the Soul, the Soul goes by faith to him, who is God-man, for it was the blood of God which redeemed his Church *Ad. 20. 28.*

He who is \* God, blessed for ever suffered in that humane nature which he assumed, therefore it rests

\* 1 *Pet.*  
1.8.

† *Gal. 2. 20*

1. 100 1 2  
.05  
2. 100 2 0  
.12

\* *1 Pet.*  
1.8.  
2. 100 2 0  
.12

\* *Rom. 9. 5.*

rests not short of him, so likewise it goes to the benefits which flow from the death of Christ, as grace and peace here, glory hereafter, access with boldness now, vision and fruition for ever, after the Soul has made entrance within the gates of glory, joy and exultation at present, hallelujahs and triumphings in bliss to all Eternity hereafter. Moreover it leads the Soul to the righteousness of Christ; for God the Father hath made Christ Jesus to be <sup>a</sup> righteousness for believers, he was made <sup>b</sup> sin for us who knew no sin, that we might become the righteousness of God in him, and therefore Christ is called <sup>\*</sup> Jehovah Zidkenu, i. e. <sup>c</sup> the Lord our Righteousness. Now the Soul goes by faith, and apprehends, and applies this to it self. 3 It not only leads to Christ, but into Christ. The Soul when once brought out of all self-confidence will rest and center in Christ, when it has wandered about, like the silly Dove, and can find no safe

<sup>a</sup> 1 Cor. 1.  
30.  
<sup>b</sup> 2 Cor. 5.  
21.

<sup>\*</sup> יהוה  
צדקני  
<sup>c</sup> Jer. 23.  
6.

safe rest, she returns to the Ark  
 Christ Jesus, and seeks admit-  
 tance into him, for the Soul is  
 not content only to behold Christ,  
 but also desires to enjoy him, not  
 only to come unto him, but to  
 get into him; thus it was with  
 the Apostle Paul, *Phil. 3. 9. He*  
*would be found in him, though*  
*stript naked of all his righteous-*  
*ness, yet be found in him alone,*  
*in him in life, in him at death,*  
 for || blessed are the dead which  
 die in the Lord. Faith is the u-  
 niting and implanting grace,  
 whereby the Soul is ingrafted  
 into Christ, and so becomes a  
 living branch of that living Vine the  
 Lord Jesus. *Joh. 15. 5. I am the*  
*Vine, ye are the branches.* This is  
 the import of the expression, be-  
 lieve || *ως ενωμεν* into Christ, thus  
 we see that by coming to Christ is  
 meant believing in him. So much  
 for the invitation, *Come.* I come  
 now to the second particu-  
 lar, and that is to shew who this person is  
 that invites weary laden sinners  
 to come to, and believe in him;  
 for

|| *Rev. 14.*  
 13.

|| *Joh. 3. 36.*

2dly

for I know the sinner may be ready to say who is he? he makes a fair invitation, but can he give rest? can he make good his promise? I answer, yea, he can to the uttermost make good his promise, for he is *ὁ Θεὸς ὁ ὢν*, God-man, *1 Tim. 3. 16.* God manifest in the flesh, *Rom. 9. 5.* *Θεὸς ἐν αὐτοῖς*, God blessed to eternity: he is not a created Angel, as *Ebion* saith, neither is he one Person with the Father, as *Sabellius* attested, neither is he one that God only dwelt in, as *Nicholaus* said; but know this for thy consolation, thou heavy laden and labouring Soul, that he is the true God and eternal life, *Joel .5. 20.* He is the same divine Essence with the Father, and not like unto it. *Joh. 10. 30.* I and my Father are *ἐν*, one Essence. *1 Joh. 15. 7.* these three are *ἐν* one speaking of the Trinity of Persons in the Unity of Essence, the Lord Jesus and his Father are not *β* unlike in Essence; neither are they *ἑτερόνους*, of diverse Essences, for God is indivisible,

a *ὁμοῦς* *ὡν*  
not  
*ὁμοῦς* *ὡν*

b *ἀντιομοῦς*  
dissimiles  
essentialis.

sible, as to his simple and eternal essence; neither are they *οὐ-  
νόμοι* sicut homines, like men, the same in essence, but not in number; for they are coessential and consubstantial, having one and the same Essence. Basil (*contra Eunomium*) calleth the Lord Jesus  
 b goodness itself, life it self, and righteousness it self in the very abstract; and how can he be otherwise, when there dwells in him the fulness of the Godhead *ὁπαντων* bodily, *Coll. 2. 9.* The Father and the Son Christ Jesus are at  
 c once and together in nature, as the Sun and light, the one hath the priority in order, but not in nature; so God the Father, and God the Son, both persons were from eternity, the Father in order first, but not in nature. But let us go to the  
 d fountain, *scil.* the holy Writ, to the Law and to the Testimony. *Is. 8. 20.* for if our speech and proofs be not according to that, there will be no light in us. Therefore we will see whether or no from thence we  
 may

a eadem  
essentiâ,  
sed non  
innumero.

b Ὁ ἀγα-  
θὸν, αὐτὸ  
ζῶν, αὐτὸ  
δικαιοσύνη.

c ἅπαρ ἐν  
ἅμα ὁ ὢν.

d melius  
est petere  
fontes,  
quàm se-  
ctari riva-  
los.

may more perspicuously and evidently understand this divine truth for the Scripture doth best discover this great verity, *scil.* that Christ is God-man in two distinct natures and one person, therefore seeing the right understanding of this is the ground of our encouragement to come unto him, and to forsake all others, and relye upon him alone for ease and rest; I shall endeavour to prove that the Person that invites sinners to come unto him is the true and living God, & therefore those that come unto him shall not fail of rest.

I. *Argument* shall be taken from what the Scripture saith of his divine Original, he is called *John 1. 14. Monogenitus, The only begotten of the Father; Heb. 1. 6. the first begotten, according to that Job. 1. 1. In the beginning was the Word, and the Word was with God, and the word was God.* The divine Apostle being guided by an infallible Spirit, did foresee that this truth would meet with *Opposers*, therefore he is positive in his assertion

sertion, that he who was the eternal Word is God; and if all *Socinians* deny this evident Scripture, or put false interpretations upon it, and call for humane arguments and reasons, we are not to believe them; for here is that in the word of God, which doth far transcend all Philosophical notions and Scholastick distinctions, which do rather darken than illustrate this truth; for the Spirit of God was the dictator of it, and he wants not wisdom to apprehend, nor suitable words to express aright this fundamental point in Divinity. I shall not make it my business in this Discourse to enter upon Controversy, but labour to confirm this weighty point. In 1 *Job.* 5. 20. Christ Jesus is called the Son of God in one part of the verse, and in the other part he is called the true God and eternal life. What ever the *Socinians* say of this text is invalid, for it is evident to any truly enlightned mind that the main scope of the words is to prove

ΜΙΣΘ

Οὗτος ἐστὶν ὁ  
ἀληθινὸς Θεὸς  
ὃς καὶ ἡ ζωὴ  
αἰώνιος.

*Joh. 10. 36.*

*Joh. 10. 36,  
37, 38.*

prove the Divinity of the Son of God, this were sufficient grounds for faith, if there were no other Scriptures to prove the Deity of Christ, when Christ asserted that he was one with the Father, the unbelieving *Jews* did rightly apprehend the words, but could not understand or conceive the thing, for they said that he by this expression, who was but a meer man (as they thought) made himself God, *vers. 33.* therefore they term it blasphemy, which yet Christ never sought to deny or vindicate himself from so enormous a crime, if it had been blasphemy; but goes on to confirm it, he owns that he said he was the Son of God, which must necessarily be understood that it was by eternal generation, therefore one with the Father in essence. But I shall wave all prolixity, and contract in as narrow compass as I may, not being prejudicial to the truth: moreover knowing that it is more learnedly and copiously handled by many

my worthy Divines. My work shall be only to touch upon particulars to prove this point, and to confirm those into whose hands this my Book may come, and find acceptance with, and also to encourage them to come unto Christ, who so graciously invites poor sinners to come that they may have rest for their souls.

2d. *Argument, à nominibus Divini*, from the names of God, which are also given to Christ, he is called *a* God over all, *b* God manifest in the flesh, *c* the great God, so *Is* 9. 6. the mighty God, now the meer name is not only ascribed to the Lord Jesus, as it was to them, *Psal.* 82. 6. but because he truly is so. 2d. the name Jehovah, as in *Jer.* 23. 6. this is the name whereby he shall be called Jehovah, our righteousness; the name Jehovah has relation to the very essence and being of God, and springs from the same root with that *Exod.* 3. 14. *I am that I am*, in *Rev.* 1. 8. Christ is termed, *He that was, is, and is to come.* 3ly. Lord, which relates

*a Rom.* 9. 5.

*b 1 Tim.* 3.

16.

*c 7th.* 3. 13.

יהוה  
אלהינו  
יהוה אחד

*Rever*

*Essentia  
Dei tum ex  
nominibus  
ejus, tum  
ex propri-  
etatibus  
intelligi-  
tur. Wol.  
Job 32. 21,  
22.*

lates to his dominion over, and sustentation of the world, *Heb. 1. 10. And thou, Lord, in the beginning hast laid the foundations of the Earth, Psal. 110. 1. The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool.* The name [Lord] in the first place is meant of the Father, but in the second of the Son, as Christ himself interprets it, *Mat. 22. 44.* Thus it appears by the names of God given unto him, he is not a meer creature; for the *Essence of God is understood from his names and properties.* Now these being given to the Lord Jesus, we may conclude there is more appertains to him, than meerly the names, for if *Elibu* could say *I know not to give flattering titles, for in so doing my Maker would soon take me away;* what blasphemy then will it be to imagine that the holy Spirit will do so; his names are real and proper to him, for he is what the Scriptures term him to be, and a happy soul wilt thou be, if thou canst believingly say with *Thomas*

my Lord, and my God, Job. 20. 28.

3d Argument, the essential properties of God which are ascribed to him prove that he is of a divine essence and nature; as [1] Imminency, Job. 14. 23. *If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him.* As Christ Jesus is of an infinite nature, he is altogether immeasurable, 2ly Eternity, as in Micah 5. 2. *But thou Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old (or as in the Original) from the beginning, from the days of eternity;* which very well agrees with that of the Apostle, *In the beginning was the word, and the word was with God, & the word was God, Job. 1. 1.* he does not mean here the beginning of the Creation, for then he might be accounted a blasphemer because he asserts that *he is God*, but he means, that God the Son was with

Proprietates Dei essentiales attribuntur Christo. alsted.

מקום  
מ'מ'  
ע'לם

Ab initio  
& diebus  
æternita-  
tis.

Rev. 1. 11.  
Εγώ εἰμι τὸ  
Α καὶ τὸ Ω.

Heb. 1. 8.  
Job. 8. 58.

Rev. 2. 23.

Jer. 17. 10.

Job. 21. 17.

with God the Father, even from Eternity. 3ly. Immutability is attributed to him, Heb. 1. 10, 11, 12. And thou, Lord, in the beginning hast laid the foundations of the Earth, and the Heavens are the works of thy hands; they shall perish, but thou remainest, and they all shall wax old as doth a garment, and they shall be changed, but thou art the same, and thy years shall not fail. The Lord Jesus is not mutable as the creatures are, but he ever abides the same. Heb. 13. 8. 4ly. Omniscency, which is an essential property of God, and cannot be ascribed to any created thing, but it is written of the Lord Jesus that he knows all things, even the hearts and thoughts of men, I search the heart, and I try the reins; which is the great Attribute of God alone, for it is he only, that is God, that can unlock the doors of the Soul, and penetrate into the dark chambers thereof, and search out its secret imaginations and actions. Peter could say to Christ, Lord thou knowest all things, all things past,

past, present, and to come are naked & plain to him: he needs none to instruct him what has been, or shall be, or what the thoughts of men are, *Mat. 12. 25. Jesus knew their thoughts*, not only their words or external actions, but their internal cogitations were manifest to him, *5ly*, Ubiquity and Omnipresency, as Christ saith, *where two or three are gathered together in my name, there am I in the midst of them*; now he could not have said this of himself, if he was not God, So *Mat. 28. 20. Lo I am with you to the end of the World*. Lastly, Omnipotency is attributed to him, *for he is able to subdue all things to himself*, *Phil. 3. 21.* as there is nothing too hard for God the Father. so there is nothing impossible to God the Son, he is παντοκράτωρ, the Almighty, *Rev. 1. 8.* and in *Isa.* he is called the mighty God, mighty to save his Elect ones, and mighty to confound his and their enemies. This clearly proves the Deity of the Lord Jesus, for all the Attributes, (because of

C

*Mat. 18. 20.*

πάντα τὰς  
ἡμέρας, in  
omnibus  
diebus.

*Isa. 9. 6.*  
† Omnia  
Attributa  
propter  
θεῖας τὰς  
ἐνάρας, sin-  
gulis Divi-  
nitatis per-  
sonis com-  
petunt.

the sameness of the Essence) belong to the three Persons, only with the limitation of a Persons propriety.

4. *Argument, ex operibus Divinis*, from his divine works; for as never man spake as the Lord Jesus spake, so there was never meer man did or could do, as he hath done, or can do. For (1) he created the World, all things both in Heaven and Earth. *All things were made by him, and without him was not any thing made, that was made.* The Apostle in the words [*that was made*] seems to exclude sin, as being no creature of Gods making; sin came into the World, as rottenness into an apple, which is meerly the defection of the creature from its primitive solidity, and pure original essence; Heb. 1. , 10, *And thou, Lord, in the beginning hast laid the foundation of the Earth, the Heavens are the works of thy hands.* 2ly, Conservation is an act of the Lord Jesus, for he supports, conserves, and upholds all things by his omnipotent

Joh. 1. 3.

Heb. 1. 10.

Col. 1. 16.

nipotent arm, *Coll. 1. 17.* 34, those  
 miraculous Works which he did  
 to confirm his doctrine do evi-  
 dently prove his Divinity, and  
 call for divine faith, as Christ said  
 to *Thomas, Believe me for the very*  
*works sake,* what works were they?  
 why, they were such as are al-  
 most incredible, and to many seem  
 impossible, as giving sight to the  
 blind, strength to the weak, health  
 to the sick, life to the dead, &c. but  
 it would be tedious for me to re-  
 late all the miracles he did upon  
 the bodies of men and women, he  
 did and doth effect greater things  
 upon the Soul, for he enlightens  
 darkned understandings, heals  
 broken hearts; likewise there  
 are his works for the good of his  
 Church. *My Father (saith Christ)*  
*worketh hitherto, and I work;* Christ  
 is continually working for the  
 glory and happiness of his belo-  
 ved ones, for he protects them,  
 as the apple of his eye, and sends  
 his Spirit, who conveys celestial  
 treasure into their souls, fills them  
 with grace, and conducts them

*Joh. 14. 11**Luk 4. 18.**Joh. 5. 17.*

Joh. 16. 13,  
14, 15.

over the raging waves of this tumultuous World to the haven of rest, and the land of eternal felicity. Christs care is continual towards his Church, and therefore he hath, and doth, and will work wonders for it. Thus his divine works prove that he is more than a creature, yea, that he is the Creator.

Joh. 20. 28.

5th Argum.

Is. 4. 8.

Joh. 5. 23.

The fifth Argument to prove his Divinity, is deduced *ex honore Divino*, from the divine honour given to him; God the Father saith, *I will not give mine honour to another, i. e. any creature*; yet it is said of Christ Jesus, *That all men should honour the Son, even (in the same manner, and in the same measure) as they honour the Father; he that honoureth not the Son, honoureth not the Father, which hath sent him.* He is not only to be honoured as a person designated to the office of Mediatorship, but also as he is the true & living God. For as Christ said to Philip, *He that hath seen me, hath seen the Father*; so that one said concerning

ning the Trinity, || I cannot think of one, but presently I am invironed with the glory of three; I cannot discern three, but immediately I am carryed to adore the glorious Unity. The Angels are said to adore and worship him, Heb. 1. 6. *When he bringeth his first begotten into the world, he saith, let all the Angels of God worship him, i. e. give divine honour to him. If. 6. 3. The Angels did cry holy, holy, holy, Lord God of Hosts.* Now the divine Apostle saith, that it was the glory of the Lord Jesus, that the Prophet did behold in that glorious Vision, Job. 12. 41. When the Angels were thus magnifying and adoring him (for they are but ministring Spirits) in Rev. 5. 12, 13. we have the whole regiment of them celebrating his praise, as one worthy of divine honour. 2ly, Saints Militant do pay the tribute of divine honour to him, who is their Lord and Saviour. As (1) Faith, this is accounted part of divine honour, as a learned Divine hath

|| ὁ θεὸς αὐτὸς  
τὸ ἐννοῶνται,  
καὶ τοῖς τριῶν  
ἀρεταῖς  
μαί. ἡ θεοῦ  
τὰ τρία δι-  
λῆν, καὶ εἰς  
τὸ ἐν ἀναρί-  
σματι. Greg.  
Naz.

Heb. 1. 14.

Cultus qui  
tendit in  
Deum, an-  
quam in  
bonum  
nostrum.

*Ames Me-  
dull. Theol.*

*Act. 20. 21.*

*Jer. 17. 5.*

defined it, (saith he) it is a worship which extends to God as our present good. Now that Faith is proper to Christ as part of divine worship, I need not say much to prove, because the scriptures are so clear in it, as *Job. 14. 1. Ye believe in God, believe also in me, i. e. believe that I am the second Person in the blessed Trinity, therefore am able and faithful to perform what I have said and promised unto you; Repentance towards God, and Faith towards our Lord Jesus Christ.* Now we know that the Scripture saith it is sin to trust in man, and a curse to them that rely on him for salvation; nay, to believe or depend upon Angels, because they are but creatures, and it would derogate from the honour of God, that we should believe for salvation from any but from him, who is all-sufficient, and all-mighty to save. 2<sup>ly</sup>, as Faith, so Prayer, which is part of divine worship, is frequently made unto Christ. Prayer, as one saith,

is

is made up of two species or kinds, scil. Petition and giving of Thanks. Be careful for nothing, but in every thing by Prayer and Supplication, with Thanksgiving, let your requests be made known to God; for he alone is the true object of all religious services, as Christ told Satan, It is written, thou shalt worship the Lord thy God, and him only shalt thou serve. But, I suppose, this granted by all, that Prayer is a religious Act. And thus that excellent Author defines it. Prayer, saith he, is a religious representation of our will before God, that he may (as it were) be affected with it. My work then is to enquire whether this part of divine honour be given unto Christ Jesus, as (1) Petition in the 2 Cor. 13. 14. The grace of our Lord Jesus Christ be with you all Amen; so 2 Thess. 3. 18. The grace of our Lord Jesus Christ be with you all Amen; 2 Tim. 4. 22. The Lord Jesus Christ be with thee. All which prove that petitions are made to Christ, and that for the highest mercy, scil. grace

Orationis species  
Dux sunt,  
Petitio &  
gratiarum  
actio A-  
mes.

Phil. 4. 6.

Mat. 4. 10.

Oratio est  
voluntatis  
nostrae re-  
ligiosa re-  
presentatio  
coram  
Deo, ut il-  
la Deus,  
quasi affi-  
citur A-  
mes. Me-  
dul. Theol.

Tim. 1. 2.

Rom. 16.

20, 21.

2 Thes 1. 2.

Eph. 2. 13,

14, 16.

Job. 1. 16.

χαρις

χαρις

Gratiam

super gratiam.

Col. 2. 9.

Rom. 9. 5.

and peace, which comprehend most spiritual blessings, and seeing the Apostle prays for these things, it proves that he is a divine Person from whom he requests them, or else he could never give such mercies, for who can give grace but God alone, who is the fountain of grace: now grace & peace flow from the Lord Jesus to poor sinners, for he has made peace by the blood of his Cross, it is he that has purchased peace for believers with his Father, and grace in an abundant measure: I am come that they might have life, & that they might have it more abundantly; life is put here for grace, & other spiritual blessings; for it is out of his fulness we all receive, and grace for grace. There is a fulness of redundancy that dwells in the Lord Jesus, and well it may; for there dwells in him the fulness of the God-head Bodily. Therefore the servants and true worshippers of God make their petitions to the Lord Jesus for Grace, who is God over all Blessed for ever. Secondly  
The

The other part, which is thanksgiving and praise, is by the Apostle Ascribed to him, 2 Tim. 4. 18. *And the Lord shall deliver me from every evil work, and will preserve me, unto his heavenly Kingdom, unto whom be glory for ever and ever, Amen.* The context makes it evident, that it is applyed to the Lord Jesus, Heb. 1. 6. *When he bringeth his first begotten into the World, he saith, let all the Angels of God worship him.* The word among the Hebrews for Worship, sometimes signifies Prostrating the whole Body, as 2 Chron. 20. 18. *Jehosaphat and the men of Israel did השתחוה* fall to the Ground before the Lord, such worship is given to the Lord Jesus, Luke 17. 16. The Lepper that was cleansed, fell upon his Face at his Feet. 2ly, It signifies to inclinate and bend the Head, as in Gen. 24. 48. So the Angels are said to *עגוילת* incurvate, and bend their Heads to understand the things concerning Christ in the Gospel, 1 Pet. 1. 12.

3ly, A

2 Tim. 4  
18.

Προσκυ-  
νησωμαι

1. עָנָה.

2. קָרַע

Verticis  
inclinatio-  
nem signi-  
ficat.

3. כרע

4. כרע

εὐλόγησι  
genufle-  
ctere.

Rev. 5. 12.  
13.

3ly, A stooping of the Head with the Superior parts of the Body, *Esther. 3. 5.* 4ly, Lastly they use a word for worship which signifies to bless with Bended knees, *Psal. 45. 6.* O come let us *Worship, and bow down, let us kneel before the Lord our maker;* so it is said, *Every knee shall bow to the Lord Jesus.* All these external gestures, are to signifie the internal humble actings of the Mind. Now seeing Angels are glorious Creatures, and that part of worship, *scil.* Petition is not so proper to them, therefore they are imployed in the other, *scil.* Praise and Blessing, and Adoring of him although not for their redemption by him, (being never captivated) yet for their confirmation and election in him, for it is the opinion of our orthodox Divines, that the Angels in Glory, stand by vertue of their eternal election in Christ, therefore they have cause to extol, praise, and magnify the Lord of Glory; we read that all Creatures in Heaven.

Heaven, and in Earth, are at this word, giving honour, and blessing, and Praise to the Lamb for ever and ever : This makes it evident, that Divine Honour is attributed to the Lord Jesus, and there are sure grounds for it, if we consult and believe the Scriptures, which term him, *The Fathers Fellow, Equal to God*, i. e. *the Father*, But because the Lord of Life and Glory did *ἐκένωσεν*, empty himself of his glory, and honour, when he assumed the humane nature, and became Man; therefore the most honour him little more than if he was a man, I am something larger upon these particulars than I intended; but when I consider (what the Apostle said, *Phil. 2. 10. 11. Every Tongue shall confess that Jesus Christ is Lord, to the Glory of the Father.*) It is for the glory of God the Father, as well as the good of Souls, to understand aright, and also confess this main fundamental truth, *scil.* the deity of Christ, it obliges me to in-  
large

Zach. 13.

7.  
Phil. 2. 6.

Mat. 28. 9.  
εἰς τὸ ὄνομα

2 Tim. 2.  
19.

Num. 21.  
56.

large a little, to the end I might make it more perspicuous, I might here speak of being Baptized into his name; Baptism is an Ordinance of Divine institution; and to be Baptized in his Name, is an obligation to become his in all ways of obedience: to exalt his name and forsake Sin, all ought to yield Love and Service to the Lord Jesus.

6. *Argument*, Shall be from the comparing Scripture, of the Old and New Testament, And we shall find, that what is attributed to *Jehovah* in the Old; the same is to the Lord Jesus in the New Testament, and remember this, we are to believe what the word of God saith, and not what Caviling Unbelieving Men affirm in *Numbers*. The People are said to Sin, and Murmur against God, for which he sent Fiery Serpents among them; compare this with 1 Cor. 10. 9. There it is said they tempted Christ, for the Angel which conversed with *Abraham*, wrestled with

with *Jacob*, appeared to *Moses*, and was with the Children of *Israel* in the Wilderness, was the Lord *Jesus*, as is excellently, and evidently proved by *Dr. Owen* in his exercitations, *Psal.* 68. 18. compared with *Eph.* 4. 8. *Psal.* 102. 25. with *Heb.* 1. 10. And thou Lord in the begining hast laid the foundation of the Earth, compare *Isa.* 8. 13. 14. with *Luk.* 2. 34. *Rom.* 9. 33. and *1 Pet.* 2. 6. These places evidently prove the deity of the Lord *Jesus* to any judicious and unprejudiced Reader; compare *Isa.* 6. with *Jo.* 12. in *Isa.* tis said, he saw the Glory of the Lord, filling the Temple, in *Job.* it is said, the Prophet then beheld the Glory of Christ *Jesus*, compare *Isa.* 40. 9. 10. 11. with *Jo.* 10. 11. In that Prophecie it is said, behold your God and the Lord God will come and feed his Flock, and it is applyed to the Lord *Jesus* in the Gospel; in the last place compare *Isa.* 45. 22, 23, 24, 25. with *Rom.* 14. 11. and *Phil.* 2. 10. Do but read these

Compare  
*Psal.* 45. 6.  
with *Heb.*  
1. 8.  
thy throne  
O God. *Isa.*  
for ever  
and ever.

1 Jo. 3. 20.

A. 17.

II.

these Scriptures, and Study the Intent and scope of them, and then you will conclude with the Apostle, that he is the true God and Eternal life: I have not writ the Places at Large, least my Book should swell too Big, but I suppose you have Bibles, and will, like those Noble Bereans, search the Scriptures.

1 Joh. 5. 7.

7. *Argument*, To prove this great Point, is this, he that is the second Person in the blessed Trinity is God, but Jesus Christ is so, therefore he is God; that there is a Trinity of Persons in the Unity of the essence is clear, both from plain Scripture, and also from Arguments deduced from thence. The Scriptures to prove it are these; For there are three that bear Record in Heaven, the Father, the Word, and the Holy-ghost, and these three are one. This Scripture is sufficient (one would think) both to confirm the truth, and also silence all Socinians that oppose it, and that is but a weak evasion of theirs, when they say it

it signifies no more than the words in the 8 verse, *scil.* that they agree in one; for in the Original it is, *These three are one, i.e.* Three distinct Persons, subsisting in one and the same indivisible essence, *Mat.* 3. 16, 17. verses, will serve in some measure to Prove the Point, there is the Lord Jesus ascending out of the Water, the Holy Spirit descending from Heaven, and the Voice of the Father proclaiming, this is my beloved Son, in whom I am well pleased. But a more plain Scripture is that, *Mat.* 28. 19. *Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* These Scriptures may suffice to prove the Trinity of Persons in the Unity of the Divine essence, but farther to confirm this, that there are three distinct Persons, in one Divine essence, it may be proved, ( 1 ) From their several, and distinct Names. ( 2 ) From their distinct personal acts. ( 3 ) From their

ὁ πατήρ  
ὁ υἱὸς  
τὸ ἅγιον πνεῦμα  
sunt. Beza

Mat. 28.

19.

1 Job. 5.7.

their distinct personal Propertys.  
 (1) From their distinct Names, they are called *Father, Son, and Holy Ghost*, so *Father, Word, and Holy Ghost*. These names do manifest a distinction, not of Nature, and Essence (for they are one,) therefore of Personality.  
 (2) From the Distinct personal acts, ascribed to the three Persons, as (1) The giving of the Spirit, is ascribed to the Father, Job. 14. 16. *I will pray the Father, and he shall give you another Comforter*: the act of giving is proper to a Person that hath understanding and will. (2) Sending the Comforter, is ascribed to the Son, Jo. 15. 26. And it is proper to Christ, to send his holy Spirit to his Servants. (3) Guiding into all truth, is ascribed to the Holy Ghost, Jo. 16. 13. their Personal Acts, as *Giving, Sending, and Guiding*, prove the distinction and trinity of persons, yet there can be but one single and infinite essence, which proves the unity.

ty. (3) that they are three distinct persons, is evident from their distinct Personal and incommunicable propertys; as (1) The personal Property of the Father, is to beget the Son: *Heb. 1. 5.* (2) The personal Property of the Son, is to be Begotten: *Joh. 1. 14.* We beheld his glory, the glory as of the only begotten of the Father. (3) The personal property of the Holy Ghost, is to proceed from the Father and the Son, *Jo. 15. 26.* *And when the Comforter is come, whom I will send from the Father, even the Spirit of truth which proceedeth from the Father, he shall testifie of me. I need not say more to prove the Blessed Trinity, or that the Lord Jesus is the second Person; of those that require further satisfaction in this point, let them consult the famous Duplesses in his treatise de vera Religione. I could say much more to prove this Point, that the Lord Jesus is a Divine Person, and that he is the Second (in order although not in Nature,)*  
in

in the blessed trinity, but having proved the trinity from the word of God, I suppose the other Granted, viz. That the Lord Jesus is God.

8. *Argument*, Shall be taken from the greatness of the sufferings that the Lord Jesus endured, and satisfaction he made to his Fathers justice, the sufferings of Christ were infinite in regard they were the sufferings of an infinite Person: *The Church of God which he hath purchased with his Blood*, spoken Senechdochally, because of the communication of properties; the communication of properties is to attribute to the whole Person, that which is the property of one of the Natures, the Deity of the Lord Jesus is impassible and altogether incapable of depression, suffering, or affliction; it was his humane Nature suffered, and died, it was Christ who is God-man, that did bear our sorrows, 1 Tim. 2. 5. He is called man; and in 1 Jo. 4. 16. He is called God;

*Hereby*

*Act. 20. 28.*

Est aliquid  
in Christo  
quod non  
est passum.  
*Ursin.*

Hereby perceive we the Love of God because he laid down his Life for us. he, what he? even he, that was God-man, in one person, and two distinct natures. By the one he underwent Death, and by the other (*viz.* his divine) he overcame and triumphed over Death and the Grave; if he had not been an Almighty Person, he would have been pressed down under that load of guilt and punishment, for he sustained the greatest punishment, in that it did equal all the misery which our Sins merited, and we to eternity ought to have suffered. (2) The satisfaction he made was infinite: *Bellarmin (de Justificat. 2. Cap. 7. Ser. 4.)* confesseth, that nothing can make satisfaction for sin, (which is an infinite wrong to God) but that only which is Infinite in value: so was the *αὐτόν*, the price that Christ paid, it was of infinite Value, for it gave satisfaction to infinite justice, offended by the Sinner; he could never have made peace except

continebat  
pēnas  
maximas.  
quā mite-  
riam illam  
totam æ-  
quabar ho-  
minum pec-  
catamere-  
bantur.

*Ames Met.  
Theo.*

Ca. 22. i. e.  
quod nos  
in æter-  
num debu-  
issimus pa-  
ti. *Ursin.*

Id circo il-  
lis tertio  
die vita  
resumpta  
denuo ap-  
paruit.

Joseph. lib.  
14. Antiq.  
Cap. 4.

Joh. 1. 29.

cept he had broken down the middle Wall of Partition, between God the party offended, and poor Sinners the partys offending, and this he did by that Price he paid, viz. His blood. 1 Pet. 1. 19. And having paid the uttermost Farthing, he came out of the Prison of the Grave, and appeared to his Disciples, as both Scripture and History relate; the third day he reassumed life, and appeared to his Disciples; if Christ had not done and suffered that which was equivalent to the demands of divine justice, and made full satisfaction for every Sin of his elect ones; we might then question whether his satisfaction was of infinite value; but he has done so and made compleat satisfaction; therefore it is said, *The Blood of Jesus Christ cleanseth from all sin.* 1 Joh. 1. 7. *Behold the Lamb of God, that taketh away the Sins of the World.* Now this could not be if he had not compleatly satisfied every demand of justice; and paid

paid an infinite Price for our Sins. So that the *Sufferings* being *Infinite*, and the Satisfaction infinite, it must needs be of an Infinite Person, which is, *Christ the second Person of the Blessed Trinity*. And so his suffering and satisfaction becomes *Meritorious*. now there are three things required in a Person that merits. (1) He must be a free voluntary Agent, no way obligated to the performance of that act done by him, but of this sort there are neither Angels nor Men, for they are all obligated and enjoined to do their uttermost for the glory of God. (2) What they merit with, must be of their own, but (as the Apostle saith) *What have we (or Angels) that we have not received, 1 Cor. 4. 7.* (3) The work must be equivalent to the reward. But these qualifications are found in none but in Christ and the work he did: he was a free voluntary Agent no way obliged till he bound himself and became our surety, as he himself

Peccati  
gravitas  
iræ Dei  
immenſum  
& intolera-  
bile pon-  
dus, mortis  
imperium,  
tirannis  
Diaboli,  
quæ tol-  
lere, vin-  
cere, abo-  
lere placare,  
nemo  
potuit niſi  
Deus.

*Bucanum.*

Mensura  
debet eſſe  
unigenita  
& ſimilis  
meſurato.

himself saith, *Job. 10. 17, 18.* Therefore doth the Father love me, because I lay down my Life, none (*ὅτις*) takes it from me, but I lay it down of my self, I have power to lay it down, and I have power to take it up again. So the work was perfected by his own Divine Power as being Almighty, and it was of equal value to the reward, even grace, pardon, life and glory for ever; then we conclude that Christ Jesus the Inviter, is God blessed for ever, *Rom. 9. 5.*

9. *Argument*, From Christs Testimony of, or concerning himself; and we shall find this is no slight Argument, if not prevalent with Pagans, yet it should with those who term themselves Christians, for if they will not believe his Testimony, let them cease to be called by that glorious name; let them be Christians *ἐν λόγῳ ἀλλὰ ἐν ἔργῳ*, not in words, but in deeds: now Christ saith of himself, *I am the Son of God, Mark. 14. 62.* not by Creation, as Angels and Men, not by adopti-

Χριστός τῶν  
ἐν λόγῳ  
Jus.

adoption as Saints, for then it could not be Blasphemy in Christ, as the Jews termed it, but *I am the Son of the blessed God by eternal generation.* The Jews accuse Christ of this, That he said he was *the Son of God*, without any equivocation or mental reservation. Now it would be horrid to think that Christ did not testify the truth, who is *ἡ ἀλήθεια*, *Joh. 14. 6. ipsa veritas, truth it self.* And if we believe he saith true, when he declares he came to give himself *λύτρον*, a ransom for man, *Mat. 20. 28.* We ought to believe him in this especially. 2dly, Christ testifies that he is one with the Father, *Joh. 10. 30.* one in Essence, equal in glory and dominion, for it is no Robbery in Christ to be equal to God, or to be Gods fellow, *Zach. 13. 7.* and the reason is because he is God, *Joh. 1. 1. Joh. 14. 10, 11.* Believe me that *I am in the Father, and the Father in me*; the meaning of which is (in short) *I and my Father are one*; according

*Joh. 11. 4.  
Joh. 5. 18.  
Rev. 1. 8.*

*Joh. 5. 23.  
Phil. 2. 6.  
ἵσα θεῷ.*

μετὰ ὅρα-  
σις ἐμμε-  
τὰ ὅρασις,  
Joh. 15. 26.

according to that known Maxim,  
*N: bil in Deo est quod non sit ipse Deus,*  
There is nothing in God which is not  
God himself; there is a mutual im-  
meation and eternal inseparable union  
between the Father and the Son. I  
might here declare how the Spi-  
rit that proceeds from God, ac-  
cording to Athanasius's Creed,  
proceeds from Christ also, *Joh*  
*20. 22. He breathed upon them, and*  
*they received the Holy Ghost.*

10. Argument, from the Testi-  
mony of the Prophets and Apo-  
stles; this is of weight to those  
who are called Christians, and  
own the Scriptures to be the  
Word of Truth, and the Penmen  
thereof to be guided by the holy  
Spirit of God, *2 Pet. 1. 21.* I shall  
not number up many places, be-  
cause I would finish this head of  
Christ's eternal Deity. The holy  
Prophet saith, *The Lord said unto*  
*my Lord, sit thou on my right hand,*  
*till I make thine enemies thy footstool,*  
which Scripture Christ applies  
to himself, *Matt. 22. 24.* *Isaiah*  
called him the Lord of Hosts,  
chap.

*Psal. 45. 6.*  
*Heb. 1. 8.*

chap. 8. 13, 14. applied to Christ, Luke. 2. 34. Rom. 9. 33. and 1 Pet. 2. 8. and Isa. 9. 6. the mighty God, Jer. 23. 6. *Jehovah our Righteousness*. Now for the Apostle, see *Peters Confession*, Mat. 16. 16. *Thou art Christ the Son of the living God*. Jo. 1. 1. *The word was God*. Jo. 6. 67. *Thomas's confession* in Jo. 20. 28. *My Lord and my God*. The Apostle Paul, Rom. 1. 3. 4. *His Son Jesus Christ our Lord*. Vers. 4. *Declared to be the Son of God with power*. And in Chap. 9. 5. *God over all blessed for ever*. Hear and see you that deny the assertions of the ancient reverend Fathers, will you or can you deny the Testimony of those who were chosen of God to bear witness to this Truth? I might add more (as 1 Job. 3. 16. and 5. 20. *The true God and Eternal Life*).

II. *Argument*, from the acknowledgment of ancient *Rabbies* who were most eminent for the Interpretation of the old Testament upon that Scripture,

D

*Psal.*

Rabbi Jonathan lib.  
Col. &  
Misde. Te-  
billim in  
Psal. 2. 7.

In Isa. 1.  
chap. 9.

Psal. 110. 3. *Jehovah said unto Jehovah, sit thou at my right hand.* Rabbi Jonathan saith, *Although Christ was Davids Son, according to his Manhood, yet he was to be Davids Lord according to his God-head.* And so do Rabbi Jonathan, and the publick Commentaries interpret this place, on Jer. 23. 6. Rabbi Abda doth confess it is meant of the *Messias*, who is (saith he, *Comment. in Then. in vers. 6.*) *The Eternal Jehovah.* Rabbi Moses, Hadarsan expounding Zeph. 3. 9. saith, *Jehovah* here in this place signifies nothing else but the *Messias*. The Caballistical Expositors among the *Hebrews*, do prove Christ the promised *Messias*, to be God as well as Man. Rabbi Hacadofsch expounding the words of *Jeremiah* before recited, finding the name *Jehovah* there, wherein the Hebrew is compounded of 3 Letters, *Jod*, *Vau*, and *He*, twice repeated, doth Cabalistically discourse of it thus, 'The Letter *He* in *Jehovah* is compounded

ded of two Letters, named  
Daleth and Vau, so shall the  
Messias be made of two natures,  
the one Divine, the other hu-  
mane, and as in *Jehova* there is  
twice *He*, and consequently  
two *Daleths* and two *Vaus* con-  
tained; so there are two filia-  
tions or childhoods in *Messias*,  
The one whereby he shall be the Son  
of God, the other whereby he shall  
be the Son of a Virgin; and as in  
*Jehova* the letter *He* is twice  
put, and yet in effect makes  
but one Letter, so in *Messias*  
there shall be two distinct na-  
tures and yet but one Christ.  
Here although the Argumenta-  
tion may be denied, yet we see  
their belief concerning the *Mes-  
sias*. I might quote more places  
and Authors, as Rabbi *Simen*,  
and *Ibda* upon *Deut. 6. Jehova*  
*our Lord is one Lord*, the first to  
signifie God the Father, the se-  
cond the Son, the third the holy  
Ghost, and the Word one to sig-  
nifie the unity of Essence; so  
likewise *Isa. 6. 3.* (I will add

*Joh. 1. 1.*

this one more) *Philo de Exulibus*, speaking of the Death of a high Priest, by which they should be redeemed from their Captivity, saith, That this High Priest shall be the very Word of God, who shall be void of all sin, voluntary and involuntary, whose father shall be God, and this Word shall be that Fathers wisdom, see how agreeable this is to Scripture, The Word was God: 1 Pet. 1. 19. A Lamb without Spot. 1 Cor. 1. 24. Christ the Wisdom and Power of God.

*Clem. Alex.  
l. 1. Strom.*

12. Argument, I might here produce the sayings of some Heathens according to what was revealed to them. Zoroaster called him (*secundam mentem*) the second mind, they had extraordinary Revelations. Hermetus Trismegistus calleth him, The first begotten Son of God, his only Son, his dear, eternal, immutable, and incorruptible Son, whose sacred name is Ineffable; these are his words *Lactantius lib. 4. Divin. Instit. c. 6.* makes much mention of certain Heathen Prophetesses, called Sybilla,

Sybilla, that Prophesied concerning Christ, now as he saith, this is the expression of one of them, *Know thy God which is the Son of God*: Another in Acrostick verses, treateth of *Jesus Christ, Son of God, the Saviour*; although these may not be much accounted of, yet they were made use of by *Justin Martyr, Origen, Augustine, and Constantine the Emperour*, against the Heathens who denied the Divinity of Christ. *Virgil* applieth some of their Prophecies, (I shall not now cite the occasion) as this || *Now a new Progeny or off-spring is sent down from Heaven, the dearly beloved Son of God*, with many other expressions to the like purpose. Thus we perceive from Scripture, and from extraordinary Revelation, that *Jesus Christ the Messias*, is proved and owned to be God. I might come nearer home, and alledge the confession of all Orthodox Divines, but I made mention of some before, only let me add that of *Bucan*, that

Mern. Iter.  
in Demand  
*Augus lib.*  
*De Civit.*  
*Dei cap. 23.*

Jam nova  
progenies  
Cœlo di-  
mittitur  
alto.  
Chara Dei  
soboles.

Filius ha-  
bet eandē  
essentiam  
cum Patre.  
*Vrs.*

Heb. 7. 25.

*I might here  
add the ve-  
ry confession  
of the De-  
vils, who  
are forced to  
acknowledg  
this Truth.*

learned Divine, *Verus Deus manens homo factus est*, so remaining true, God he became true Man; thus have I endeavoured (with as much brevity and perspicuity as I could) to set forth who this Person is that invites poor labouring heavy laden Sinners to come unto him, he is God, therefore able to help and succour poor sinners; he is God, therefore faithful to his promise; he is God, therefore willing to refresh and ease weary Souls, *Job. 6. 31.* then Sinner be ready to close with his gracious tenders of mercy unto thee. But more of this in the application.

3. How doth Christ invite.  
1. By his Word. 2. His Ministers. 3. His Spirit.

1. By his Word, as Christ said to the Jews, *Job. 5. 39.* Search the Scriptures for they testifie of me. And *Isa. 45. 22.* Look unto me and be ye saved all the ends of the earth, for I am God, and there is none else. Christ (for it is applied to him,

as we may see in the following words, *vers.* 23. compared with *Romans* 14. 11. *Phil.* 2. 10.) would fain insinuate himself into the affections and hearts of poor creatures. I am God, and there is (עַל אֵין *Nullus prater ea*) none else, as if Christ should say, Soul, there is no Saviour, no Redeemer to deliver thee; if thou seek'st to Eternity [as the Hebrew word עַל sometimes signifies] there is none that can help thee, for I am God, and all others thou canst go to, are but creatures, therefore far unable to save thee; then sinner **W** turn thy eies unto me, fix thy face here, and find salvation; *Isa.* 55. 1. 2, 3. Ho every one that thirsteth come, thirsteth for peace, pardon, grace, salvation, and glory, come; saith he, though never so Poor, never a good work, a Gentile without God, a stranger to the covenant of grace, no money, yet come; believe, and I have all things for thee, come to the Waters, my

D 4

grace

*Interpreters*

*Isa. 25. 6.*  
*Luk. 12. 13*

*Joh. 7. 37,*  
*38.*  
*Rev. 22. 17*

is free like the Ocean for Rich or Poor, High or Low, do but come, do but believe, and fill thy bucket, satisfy thy Soul with marrow and fatness, and Wine on the Lees, well refined. If thou art a poor publican that darest not look up to Heaven, yet look down upon my Blood. If my Fathers holyness doth affright thee, yet let my Blood revive and cheer thy Soul, if thou art (in the Court of thy own Conscience) a condemned Malefactor, yet look unto me, come unto an able and willing Saviour. *If thou thirst, come, believe, and then out of thy Belly shall flow Rivers of Living water.* Thou shalt have grace abundantly. We see here is free invitation to sinners, those who labour and thirst may come: So hear in my Text, *Come unto me.*

2ly. By his Ministers. Christ has taken care in all Ages to have some to publish the glad tidings of Salvation, and to invite and perswade Sinners to come

come unto him : he sent forth his Apostles with this commission, *To Preach the Gospel to every Creature, Mark 16. 15.* Now the Gospel contains the glad tidings of Salvation through a Redeemer, it calls the Sinners to believe in Christ, and to accept of him, now this is the work of his Ministers, and for this end they are Embassadors, *He hath committed to them the Ministry of Reconciliation and care.* We are Embassadors for Christ, as though God did beseech you by us ; we pray you in Christs stead, be ye reconciled to God. Christ by his Ministers prays and beseeches the Sinners to be reconciled unto God, to himself, and to his own Conscience. Christ hath prepared the Feast of fat things, therefore he sends forth his Servants to bid the guests, *Luke 14. 17.* But too too many have their excuses, as those in the *18. 19. 20. verses.*

39. By his Spirit, as in *Rev. 22. 17.* The Spirit and the

2 Cor. 5. 18.  
20.

Bride say come, the spirit convinces the Soul of its impoverish'd condition, and declares the abundant Riches of the Lord Jesus, *Jo. 16. 14.* He shall glorify me, for he shall take of mine and shall shew it unto you, the Spirit is called *ὁ παράκλητος*, which signifies not only a Comforter, but an advocate also, *1 John 2. 1.* And the Spirit doth plead and solícite in the behalf of Christ, he shews the Sinner the happiness, the glory, and privilege of coming to Christ, and the danger that attends the Soul upon refusing, indeed the Word and Ministers will do nothing effectually unless the spirit co-operate: they may persuade, but it is he alone prevails and conquers, and makes of unwilling willing; he can make the Heart flexible, and make it bend to the will of Christ; he prepares the desires in the Soul, then leads it to the Lord Jesus, that the Soul may derive out of his abundant and redundant fulness

*Jo. 16. 7.*

*Pra. 16. 1.*

fulness, grace for grace; Love and all grace is the work of the blessed Spirit, *Gal. 5. 22.* He enables the Soul to apprehend Christ with all his benefits, for the natural man knows nothing of Christ, or the things of God, but the Spiritually inlightned man discerns and is affected with them; those full treasures which are in Christ are the believers, & they rejoice in them; the Spirit has invited and brought them to Christ, and now they rest and center there; Christ and none but him is their Language, as the Apostle Paul, *Phil. 3. 9.*

*Jo. 1. 16.*

*1 Cor. 2.  
14 15.*

4ly. *Διότι*, the Reasons of the point. 1. Negatively. 2. Positively.

1. Negatively, He doth not invite thee, Sinner, because he hath need of thee, for he is God blessed for ever, he is the beloved of the Father; He is the Heir of all things, thou indeed hast need of him, and art undone, and that for ever, if thou come not to him, but seeing he is

*Col. 1. 16.*

is God we must conceive no deficiency or want in him, *Psal.* 50. 12. He possessees all in himself.

2ly, Neither is it because thou canst add any thing to his eternal infinite blessedness, for as from infiniteness there can be no detraction, so to it there can be no addition, he will add glory to, and confer happiness upon thee, if thou come unto him, if thou dost imbrace and accept of him, he will give thee Rest, which implys all spiritual blessings, both for time and Eternity.

Why  
Christ in-  
vires.

*Phil.* 2. 6. 7.

2ly, Possitively, 1. In Obedience to his Fathers Will, as he was Mediator, for although he was in the form of God, yet he did *ἐκένωσεν*, empty himself, disrepute himself, and took upon him the form of a Servant, therefore Christ saith so frequently, I come not to do my own will (in regard of his Man-hood) but the will of him that sent me, *Jo.* 5. 30. *Jo.* 6. 38. I came down from

from Heaven not to do mine own will, but the will of him that sent me. In the 39. 40. He declares what is the Fathers will, even the Salvation of poor Sinners; the Father he wills, and the Son he wills, the eternal well-being of poor Sinners, therefore he clothed himself with a body of Flesh, to the end he might declare and fulfil his Fathers *voluntas*, good pleasure towards poor perishing Creatures. For although he was a Son, yet he learned Obedience, Heb. 5. 8. Therefore he saith *Isa.*, behold I come to do thy will O God, Heb. 10. 7.

Luk. 2. 14.

Heb. 10. 7.

2. Reason, Why Christ thus condescends to invite poor Sinners to come unto him, may be taken from his tender love and compassion to poor Souls, Christ Jesus is full of tenderness and love, as he manifested when he was grieved for their unbelief; for faith is the leading grace (as I shewed before) which carrieth the Soul to Christ, in Mat. 14. 14. We read Christ was moved

ed with compassion, *ἰσχυράνυσεν*, his bowels did yearn towards the multitude, and then it was only bodily food they needed; but Oh how much more doth Christ commiserate and pity poor distressed Souls, that is a kind of a pathetick expression of Christ, in *Jo. 5. 40*. *Ye will not come unto me that ye may have life.* As if Christ should have said, you my Friends, my Countrymen, you are all morally dead, but I am the resurrection and the Life, *And he that believeth in me, though he were dead, yet should he live.* You are lost ones, but I came to seek and to save that which was lost; *Luke 19. 10*. you are miserable Sinners, but I a merciful Saviour, *Heb. 2. 17*. *Therefore come unto me, believe in me, and ye shall have Life, and have it more abundantly;* all that Christ Jesus did and suffered was from a principle of love to poor Souls. We commonly say *Magnes Amoris Amor*, Love is the Loadstone of Love, but now

*Jo. 11. 25.*

*Jo. 10. 10.*

now here was no such Argument in the Sinner, for instead of Love, here he found hatred; instead of Friends, deadly enemies; therefore Christ did all from his Love and Pity, (*ἐκ τῆς ἀγάπης καὶ ἐλεῶς*) he saw the Sinners Misery, *Ezek. 16*. Therefore is moved with mercy; so Christ did when he foresaw the destruction of Jerusalem, *He beheld the City and wept over it, saying, if thou hadst known, even then, at least in this thy day, the things which belong to thy Peace, but now they are hid from thine Eyes*. Christ had been here inviting with much love and kindness, but they refused and slighted his invitation; we see here when Christs words and Doctrine will not prevail with hard-hearted Sinners, he is so full of compassion, notwithstanding that, his Soul mourns in secret for their Pride, Folly, and Unbelief; when gracious intreatys will not bring the Sinner home, he himself will send tears, sighs, and groans after

*Luk. 19.  
41. 42.*

*Illis compa-  
situr a qui-  
bus patitur.  
Ang.  
Jer. 13. 17.*

ter

ter him, thus we see Christ invites because he is full of tenderness and love to poor Souls. O Sinner, then retard not, but love thy self and come to Christ.

3. Reason, Because he knows the worth and excellency of their Souls, the excellency of the Soul did consist at first in its conformity to the Creator in wisdom and true holyness, but upon Sinning, the Soul lost its pristine Beauty and primitive excellency, only this remains, *scil.* the faculty and capability of being restored and renewed again. The worth of the Soul transcends all sublimary things; What is a Man profited if he gain (not a City, not a Kingdom, not some parts of, but) the whole World, and lose his own Soul. Now because Christ knows this, therefore he invites them to come unto him, that they may not lose a Jewel of so high value, that there is no exchange for it, see Psal 49. 7. 8. None can by any means redeem

Mat. 16.  
26.

iniquos tunc  
- in a milt  
- xianq and  
20A  
- 11: 11: 11

his Brother, nor give to God a Ransome for him. He gives the Reason in the 8. v. *For the Redemption of the Soul is precious and it ceaseth for ever.* Well may he say the redemption of the Soul is precious, for no less then the precious blood of Christ (who was God-man) will redeem it, 1 Pet. 1. 19. and it ceaseth for ever as to its deliverance by any Creature, so Christ seems to intimate in my Text; and in v. 29. I have regard to the better part, even to the Soul; I will give you rest for your Soul, and indeed that is the happiest and most glorious rest.

4. *Reas.* Because he knows it will prove in vain to go or seek to any other, he alone can bear their Burden, and ease them of their Labour and weary Travel. Men cannot help, Angels which excel in strength cannot succour in Soul-distresses; look unto me and be ye saved, saith Christ, he who was wounded by thee, is the only Physitian for thee,

*Isa. 45. 22.  
a quibus  
vulneratur,  
illis mede-  
tur.*

I Cor. I. 30.  
 Jo. 3. 2.  
 Col. I. 19.

thee, Jo. 14. 16. I am the way, the truth, and the Life. He is the direct way to Salvation & Glory, God has made him to be Wisdom, Righteousness, Sanctification, and Redemption. If thou wanted Wisdom, thou must go to Christ for he is the Teacher come from God. If Righteousness, we must seek to Christ, and so for all mercies. For it hath pleased the Father that in him all fulness should dwell. He has ability to save and willingness too; come unto me saith Christ, why? For there is no other name given under Heaven whereby you can be saved, Act. 4. 12. All Power is given unto me saith Christ, Jo. 17. 2. I have power to kill, and power to make a live; therefore Sinner be perswaded to return & come unto me, and find rest: I can ease thee from the yoke of Bondage, and I can make thee free with the Priviledg of the Sons of God.

5. Reas. Because he knows the weight of Glory the Sinner will lose, and the greatness of the

the misery he involves himself into if he refuse. It is not a temporal but eternal, not a light but a weight of Glory, that the refusing Sinner will fall short of. He knows the misery is great, the Burthen intollerable, the Flames inextinguishable, the Fire eternal, that will be the portion of those who refuse to come, *Jo. 3. 36. He that believeth not the Son, shall not see Life,* (which implies all happiness, peace and glory,) *but the wrath of God abideth on him.* And who can define or conceive the greatness of that Wrath? or who can indure it? *Who can dwell with devouring Fire? who can lie down in everlasting flames?* Therefore Sinner come, here is Glory, refuse and perish for ever. The five Foolish Virgins were shut out of Heaven because they came not to Christ in their Life time, for saith Christ, *I know you not.* If they had come to Christ before, he had known them at this time also, if they had believed in

*Isa. 33. 14.*

*Mat. 25.  
10. 11. 12.*

in him (for as I have shewed coming is believing) they would certainly have been saved by him, for saith Christ, *I will in no wise cast out those who come unto me, Jo 6. 37.*

1 Tim. 1.  
15.

Jo. 3. 16.

6. *Reas.* He invites because this was the end for which he came into the World, it was to seek, as well as to save them which are lost, *Luke 19. 10.* For this very end he devested himself of Glory, and took upon him a servil condition. *Jesus Christ came into the World to save Sinners.* Not to be only an Example as some fondly conceive, but he came to save them, and that Sinners believing in him might obtain eternal Life; what is the main scope of the Gospel but to hold forth and tender Christ Jesus a Saviour to miserable Sinners, and to call after them to believe in and embrace him? For God so loved the World, that he gave his only begotten Son, (there's the tender of Christ) that whosoever believeth in him shall

not

not perish, but have everlasting Life; observe the words, Believe in him. Not only believe, for that is not faith properly which is not in Christ, *Act. 20. 20. Repentance towards God, and faith towards Jesus Christ.* So that I say this was Christs design that Sinners might come unto him; therefore he intreats them, and calls after them to accept of him that they may live by him.

I come now to the application, which shall be, 1. For Information. 2. Reprehension, 3. Counsel.

1. For Information, Doth Christ invite sinners to come unto him, learn hence the gracious condescension and humility of Christ, *Here is mercy upon her knees, to teach misery to bow.* It is great condescension, if we consider well who he is that invites; (as I before manifested) he is not a meer-man, or an Angel, but God blessed for ever; not a Creature, but the Creator, the Heir of all things; the possessor of Heaven

Mat. 9.13.

Heaven & Earth: it is great condescension in a Lord, to count his offending Servant to be reconciled; a King his rebellious Subjects; but this surpasses all examples, as it is Storied of Augustus, that, *Ei gratius fuit Nomen Pietatis, quam potestatis*, Th at the name of Piety, was more grateful to him then the name of Potency. So much better may it be said of Christ, *Ei gratius fuit nomen humilitatis, quam potestatis*. Humility more then power. Mat. 11. 29. Learn of me, for I am meek, and lowly of Spirit.

Mat. 11. 5.  
Luk. 4. 18,  
19, 20.

2. If we further consider who they are he invites: not the righteous, but Sinners, not those who have light Burdens, a few Sins, (as they may conceive;) abundance of Morality (though this is commendable) excellent education, a sweet and flexible disposition, of a noble extraction, Wealthy, and Honourable; but they are the heavy laden ones, the Sick, the Poor and needy, the Blind, the Lame, the

the Distressed, the Captivated, the Lost, these are the Persons that Christ invites.

2ly, It informs us of the immensity, and profundity of the love of Christ, Eph. 3. 18. 19. That you may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height, and to know the love of Christ, which passeth knowledge. It is unparalleled Love beyond expression, and beyond conception; it is as long as eternity; as high as Heaven. To love, saith the Philosopher, Is to wish that which we esteem good to any one, and to the uttermost of our power procure that good unto him. This diffinition may truly be applied to Christ, for he desires they may participate of the greatest good, scil. His Fathers Love, and of himself, and of eternal rest and happiness: and Christ Jesus hath procured all these for Poor Souls, if they will but come unto him; he invites the unworthy, the undeserving, that he may shew mercy

φιλεῖν ὅτι  
βέλεται  
τίνι ἃ ὀρε-  
ται ἀγαθὰ  
καὶ κατὰ  
δύναμιν  
περὶ πάντας  
τὰς τέτων.  
Arist.

2 Sam. 9.  
36.

cy unto them. *David* did shew great love to the house of *Saul*, when he sent for *Mephibosheth* to eat bread at his Table; but yet nothing comparable to this of *Christ*s calling after Sinners to come and sit down with him in his Kingdom, *Rev.* 3. 21.

2. Use is of *Reprehension*, to Sinners in General, that refuse to come. Doth *Christ* invite thee and wilt thou refuse to come? doth he condescend to woo, and intreat thee, and wilt not thou consent? shall he call, and wilt thou stop thine Ears? shall he be willing to ease thee of thy Burden, and wilt thou be unwilling to accept of Rest? *What shall Mercy intreat, and shall misery be Silent?* Shall the Physician offer Cordials freely, and the Patient refuse and Perish? what must the Judge court the guilty condemned Malefactor to accept of a Pardon, and shall he obstinately slight it; O what stupidity! what folly and ingratitude is this to the Lord of glory, when he

*Orat. Misericordia,  
tacet miseria.*

*Orat. Iudex  
silet Reus.*

he so friendly invites thee ; dost thou think thy blind excuses will serve thee in the day of Christ? like those in *Luk. 14. 17, 18, 19, 20.* But more particularly. 1. This is a reproof to those who condemn this invitation, and O how many justly fall under this reproof, many condemn it because they Imagine they have better provision than Christ can give unto them ; his Person is condemned by them ; his tenders of grace Slighted, his Ordinances disregarded, his name must be rooted out from their *Israel*, they see no necessity of coming to him ; they have a better foundation to build upon ; contrary to the great Apostles Doctrine, *1 Cor. 3. 11.* he saith, *Christ is the only Foundation.* But they can build upon something, either within, or without them, that will support their tottering structure, firmer than the Rock of Ages, the Lord Jesus, therefore they condemn both Christ and com-

Thus Sinners Imagine.

E

ing

*Luk. 24.  
25. 26.*

*Phil. 3. 3  
7, 8, 9.*

ing to him; we will not believe in him; we will believe in our selves, say the deluded Quakers; we have something within, *Our Light will save us*; but what if your Light be darkness; so the Papists say (for they are nearly allied) we care not for coming, for we have enough either of our own works of supererogation, or else in the Church Treasury; and if I but open and empty my Bag, the Pope will fill my Hand with other mens good works and merits, sufficient to procure Life for me; but O Fools, and slow of Heart, to believe what the Scripture saith concerning Christ, and what Christ saith concerning himself; wilt thou contemn Christ, for thine own conceited Righteousness, or for the Righteousness of another, who is but a meer Man; the Apostle Paul would not, durst not rely upon this; but fled out of himself into the Lord Jesus: thou contemnest him without whom thou

thou canst never be saved, if the word of God be true. Thou dost not come to him, but thou runest from him, and he will one day judg thee for it, and count thee among the number of his Enemys, *Luke 19. 27.* For thou dost trample under foot the Blood of Christ, without which there is no cleansing, *1 Jo. 1. 7. The Blood of Christ Cleanseth from all Sin.* And without which there is no Pardon, *Heb. 9. 22.* Without shedding of Blood, no remission of Sins; one day God will reprove thee, and set thy Sins in order before thee; and this will be none of the least, thy contemning Christ, and his invitation; and so consequently glory and salvation.

2ly, Reproof to those who do not condemn coming to Christ, but neglect and deferre it; they are for *Cras, Cras*, to Morrow, to Morrow: They have procrastinations and delays, they think of coming, but not now, it is too soon yet, they

*Jo. 3. 18.*  
36.

*Heb. 10. 29.*

were yet in *Flore Etatis*, in the Flower of their Age, and they have not yet passed through the Pleasures of the Spring; their Bones are full of Sapp, they have Health and Strength as yet, therefore time enough; yet a little more Slumber, a little more folding of the Hands together; if we come now, we must leave our Sins; we must then deny the World, the Flesh, and Satan, we must then walk circumspectly, we must not then be conformable to this World, but there is time enough yet for all these things; sayest thou so Sinner, then I would ask thee one serious question, *When wilt thou come*; Thou mayst be ready to say to morrow, but Christ saith to Day, this present day, is only certain to thee, to morrow thou mayst be in thy Grave; it is a dangerous and evil thing to neglect Christ one hour for thy Soul; and how wilt thou escape if thou neglect so great Salva-

*Eph. 5. 15.*

*Rom. 12. 2.*

*Heb. 3. 15.*

Salvation; *Heb. 2. 3.* Further, consider it is not in thy own power, to come when thou pleasest; (but more of this when I come to answer objections in the second Doctrine) thou mayst be deprived of Reason; thy Heart may be hardened through the deceitfulness of Sin, and Satan, therefore if thou neglectest Christ and his invitation now he is weighting, *Cant. 5. 2.* It declares thou esteemest the World above Christ; thy Lusts above thy immortal Soul; O what words are bitter enough to be written against thee? what canst thou neglect Christ and his tenders of mercy for such trifles as these? O wretched creature, turn thine Eyes about and behold Christ, open thine Ears and hearken to him. see if there be not more in Christ and his, invitation, then all the World will afford; if it be but in that word *Rest*, and that for thy *Soul*.

3ly, It reproves those, who notwithstanding they feel themselves burthened, yet keep off from coming unto Christ; they think to ease themselves, their good meaning or their Prayers, or some little external reformation keep them back, if they can but obtain a little, (though false) peace of conscience, here they rest; what Sinner dost thou make of Christ? dost thou think he cannot or will not ease thee? if he alone can, why dost thou not come unto him? if thou sayst he will not, then thou makest him who is God, a Lier; for he invites thee to come; I tell thee, Christ takes it unkindly from thee that thou wilt not give Credit to him, *Jo. 5. 40. Ye will not come unto me (saith Christ) that ye may have Life, Peace, Rest, and happiness; thou art the Guest he hath sent forth his servants to invite, all things are ready prepared for thee, Luk. 14. 17. Therefore thou of all others art to be reproved, when thou*

thou refusest to come, thou givest advantage to Satan, and wrongest thine own Soul, ἔτι γὰρ ἐν σκίλλῃς ῥῶτα φύεται, thou must not think to gather *Canaan* Grapes, of rest and Peace, from Thorns of thine own planting, thou must come to Christ if thou wilt tast them, and have eternal rest.

34, For counsel, Christ doth graciously invite, therefore I would counsel you to come unto him; let not Christ Jesus call and intreat in vain; he invites to come without Mony, and without Price, come though poor; he has riches for you, if Blind he has Eye salve, if Naked he has cloathing, *Rev. 3. 18.* come I say unto him, for he has all, *Col. 1. 19.* It pleased the Father that in him all fullness should dwell, fullness of Pardon, fullness of Grace, fullness of Glory, *Out of his fullness we all receive grace for grace, Jo. 1. 16.* And then Further, he is all, and in all, *Col. 3. 11.* If you have him, you have

*Isa. 55. 1. 2.*

all; there are treasures in him, Col. 2. 3. Not treasures of wrath and punishment, but treasures of mercy and grace, come then, and make no delays, come now, or else thou mayst come never, come ease thy labouring Burthened Soul, Christ is willing, then refuse not.

Some Motives to inforce this word of Councel.

I. Consider if thou comest not now he intreats, thou wilt declare great disingenuity and ingratitude; has Christ condescended so far as to intreat thee, manifested so much Love as to call after thee, and wilt thou not return? what is there no retaliation? no imbracing his offers? this was the great Sin of the Jews, *He came to his own, but his own received him not.* He tendered himself, but they refused him, O what horrid ingratitude is this, for such unparralled love, Salvation offered, but they put it from them, Luk. 13. 16. This (I say) was their Sin, & base unthankfulness

Jo. 1. 11.

*Prodigiosa  
res est Be-  
nificium non  
rependere.  
Lycurgus.*

thankfulness to Christ, so it will be thine if thou dost not receive him, and come unto him, this is requiting evil for good, *Pro. 17. 13.* The *Persians* Punished Ingrateful Men with Death; and Queen *Elizabeth* in a Letter to *Henry the Fourth King of France*, used this expression, *If there be any unpardonable Sin in the World, it is Ingratitude.* Oh Sinner, be not Ingrateful, do not slight & neglect Christs gracious invitations.

*Camb. Eliz.*

2ly, If thou consent not and hearken to Christ, thou wilt hearken to Satan, for where the ears and heart are shut to Christ, they are open to Sin and Satan, so it was with the Jews, when they would not believe Christ, that he was the Son of God, they presently believe Satan, & term him a Blasphemer, and a Devil.

3ly, Consider that it is he alone can help thee, and if thou seekest unto any other Physician it may cost thee thy Life, even the Life of thy Soul, it will be with thee as it was with King

139
*Asa*, who when he was sick, sought not to the Lord, but to Physicians of no value, 2 *Cron.* 16. 12. and so he perished in his affliction; If thou mountest up to Heaven, and from thence goest down to the Deep, if thou compass the whole Universe, to seek for another Saviour, it will be but Labour spent in vain, *Isa* 45. 22. Christ saith, *Look unto me, and be ye saved all the ends of the Earth; for I am God, and there is none other; therefore none other Saviour, because there is no other God; for he that is any thing less than God, (who is altogether Infinite) is no way sufficient, neither can he be a compleat Saviour to Poor Sinners. Thy transgressions O Sinner are infinite; thou hast broken the pure spiritual Law of thy Creator, thou canst not make satisfaction, because it requires that which is infinite: Men or Angels cannot do it for thee; the Pope himself with all his Church-treasures cannot*

cannot satisfy for the least of his own Transgressions ; it may be said to him, as *Agessilaus* said to the *Ibassians* when (for some great Favour received of him) they built him a Temple and deified him, and withal sent Embassadors to certify him of it; Can your Country men (said he) make Gods of men? To which, answering him, they could; Let them first make themselves Gods (replied he) and then I will believe they can make me one: so say I, when the Pope can save himself, I shall have greater grounds to expect help from him. But Further, thou art obnoxious to eternal Punishments, and dost thou think any can deliver and redeem thee but the Lord *Jesus Christ*, who can pacify the wrath of an angry God? who can satisfy Infinite Justice? and who can undergo, and yet overcome Infinite Torments; None, O none but Christ, therefore Poor Soul hasten unto him.

4ly, Let Christs willingness  
to

*Zenophon.*

Jo, 17.37.

to imbrace and ease thee, be a motive to thee, to come unto him; never let the greatness of thy Labour, the weightiness of thy burden, the deceitfulness of Sin, or the subtilty of Satan, keep thee back, or impede thy coming unto him; if Christ were not willing to receive thee, he would never invite thee; *He every one that Thirsteth, comes, Drink freely, for Christ is freely willing, Christ is troubled for thy unwillingness, Jo. 5. 40.* Reason then with thine own Soul, and say, is Christ willing to ease me, and shall I still lay under my burdens? is Christ willing to give me life, and shall I still remain in a state of Death? will Christ make me free with the freedoms of the Sons of God, and shall I still abide in slavery to Sin and Satan? is Christ willing to give me peace and rest, and to keep my Soul in that state? (*Isa. 26. 3. He will keep them in peace, whose minds are staid upon him.*) And shall I still keep

keep my Soul in perpetual perplexity? shall I be a Self Murderer, when Christ is a willing and Merciful Saviour? Or this would be horrid impiety, and I might then cry out with the rest, *Hæc patient telis, vulnera facta mis*, alas, I suffer wounds made with mine own Darts, and yet slight such an able Chirurgion; sick even to Death, and yet neglect so willing and kind a Physician; I say, thus reason thy self out of thy unwillingness from the consideration of Christs willingness; as in my Text, *Come unto me.*

5th, Consider as a motive, who it is that invites thee, I have shewed thee in the Former part that he is God, he is the great God, therefore able, he is Jesus, therefore Willing. If a King should invite thee, and make great offers unto thee, I am perswaded thou wouldst not as Diogenes, scorn and refuse them; but consider this is not a Cyrus, who can promise only Towns or Citys to his Subjects; neither

Hose. 13. 9.

Tit. 2. 12.

Quint.  
Curt.

Rev. 19.

16.

Rev. 5. 10.

Heb. 12. 28.

Under the  
Curse, Gal.  
3. 10.

neither an *Alexander*, that may promise an *Earthly Kingdom* to thee, but he is Βασιλεὺς Βασιλέων, καὶ Κύριος Κυρίων, *The King of Kings, and Lord of Lords*: He can make thee a King, and give unto thee an heavenly and glorious Kingdom, a Kingdom that cannot be shaken. Imploy thy thoughts a little upon this consideration, who the Inviter is, and this will inflame thee; and ingage thee without delay to come unto him.

6. Motive, Consider what, and who thou art, that by so glorious a Person art invited, *Thou art by Nature a Child of wrath*, Ephes. 2. 3. Under the wrath of God, and the power of Satan; a lost, undone, perishing sinner, Luk. 19. 10. an Enemy to God, to Christ, to Goodness, to thy own Soul by nature, Rom. 5. 10. *Whilst we were yet Enemies, Christ dyed for us*. Thou art under the Yoke of Bondage, a Poor, Needy, Indigent creature: and it is he alone that can

can supply thee; if thou hadst been a glorious Angel, thou wouldst then have needed Christ to confirm and establish thee; but thou art not such, thou art a Sinner, and he a glorious Saviour; consider that well in thy meditations; what a Sinner? it implies a miserable State and person, yet Christ invites thee.

7. Motive; Consider what thou mayst be; if thou comest unto him from a Child of wrath, thou wilt become the Son of God; from an Heir of Hell, to be an Heir of Glory; from being under the Power of Satan, to serve the Liveing God; and be kept by the mighty power of God, through faith unto Salvation, 1 Pet. 1. 5. If thou comest unto him, thou shalt be for ever happy; Blessed in Body, Blessed in Soul, Blessed in Time, Blessed in and to Eternity, *Blessed are the Dead which Die in the Lord.* In the very moment of their entring upon eternity, they are Blessed, and shall be so for

Mat. 9. 13.

Luk. 18.

13.

Rev. 14.

13.

ἀπαύστη

*I am nunc.*

1 Thes. 17.  
Eph. 4.24.  
1 Epis. 3.2.

for ever; so saith the Apostle Paul, And so we shall be for ever with the Lord: Thou shalt be made like unto God in Righteousness and true Holyness. Beloved (saith the Apostle John) Now are we the Sons of God, and it doth not yet appear what we shall be, but we know when he shall appear, we shall be like him. Who is not ambitious of being a Priuce and Heir to an Earthly Crown and Kingdom? how much more shouldst thou be desirous of being Son and Heir to the King of Glory? and this is the only way by coming to the Lord Jesus. No coming to the Father but by the Son, Eph. 1, 4, 5, 6. According as he hath chosen us in him; and he has adopted us to be Children by Christ, to himself, And if Children, then Heirs, Heirs with God, and joint Heirs with Christ, Rom. 8. 17. Here see, and meditate well what thou shalt be if thou comest to Christ, it may be thou art a poor, distressed, dejected, despised Creature here among the men

men of the World; it may be thou art a Servant, a slave to men, well, but come unto him, and he will exalt thee even to his own throne, *Rev. 3. 21.*

8. Motive, To excite poor Creatures to come unto Christ who invites them, is this, consider what you shall have if you come unto him, but hear I may say (with the Apostle in another case, *Who is sufficient for these things?* I want understanding to conceive it, and words to express it, *For* (as the Apostle saith) *Eye hath not seen, Ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for them that love him;* I may as well think to number the days of eternity, as I imagine to declare all the Immunities, Priviledges and Benefits, those will Partake of, who come unto the Lord Jesus Christ; they shall know more fully when they come to glory; but I will lay some of them before thee.

*1 Cor. 2. 9.*

1. If thou comest unto Christ  
thou

Exod. 34. 6.

thou shalt have Pardon for thy Sins, *Act. 13. 38, 39.* Through this man is Preached the Forgiveness of Sin. That is, through the man Christ Jesus, *vers. 39.* And by him all that believe, are justified from all things. O Sinner, here is pardon and justification, if thou wilt but come to and believe in him, and how desirable is a pardon to a condemned Malefactor, thou art undone for ever if thou art not pardoned; now it is alone by Christ, and upon his account that thou canst expect to obtain it; the Lord is a sin-pardoning God, but there is no man can come to the Father for this Pardon, but in and through Christ, *Jo. 2. 1.* If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.

2ly, Thou shalt have peace for thy Conscience, not such peace as the World gives, but the peace of God; God is called, *The God of Peace, 2 Cor. 13. 11.* Because he gives peace to his People; thou shalt be at peace with

with God, at peace with thine own Conscience; and what would a wounded Conscience give for this peace? but it is too pretious to purchase for Silver or Gold: *My peace* (saith Christ, *I give unto you, not as the World giveth, give I unto you.* The World can afford no such fruit, for it is brought forth by the Spirit in the heart of the believer, *Gal. 6. 22.* This peace is permanent, *Isa. 26. 3.* I will keep him in perfect peace whose mind is stayd upon me; now Worldly peace is deceitful it is uncertain; but this is true and abiding, because it is from God & at peace with God, upon the account of the Lord Jesus. But I intend not to be large in these particulars, only my great desire is, Sinner, that I might induce thee to come unto Christ.

3. Thou shalt have Grace in abundance; and what can be more desireable? or what dost thou need more on this side Eternity? it will beautify, and make thee lovely in the sight of God,

*Virtus clara  
atenaque  
habetur.  
Salust.*

*Virtus inta-  
minatis ful-  
get honori-  
bus. Hor.*

ἡ τῆς ἀγ-  
τῆς ἐδὲν  
κτῆμα  
συμβότῃ  
ἐδὲ βεβαι-  
ότῃ ἐστίν.  
Isocrates.

God, Angels and Saints: Thy Soul is deformed by Sin, but this will make thee comply. Grace will enrich thee with a Divine treasure, as Christ said to the Church of *Smyrna*, *Rev.* 2. 9. *Thou art Rich; Rich in Grace*, although poor in worldly Treasure; as *Jam.* 2. 5. *Poor in the world, yet rich in faith*; now these riches come from the fulness of Christ, *Joh.* 1. 16. *Out of his fulness have we all received, and grace for grace*: It will establish the Soul in shaking times, *Heb.* 13. 9. καλὸν, it is an excellent and good thing to have the heart established with Grace. I should burden you, and prevent my self, if I should here treat of the Excellencies of the graces, as faith, love, hope, patience, and all the other graces which are the golden Chains and Pearls which adorn the Soul of a Believer; only consider this, that all grace is from God, through Christ, by the Spirit, conveyed and wrought in the Soul.

4. If thou comest to Christ, thou shalt have life; so saith Christ, *I am come, that you may have life, and have it more abundantly*; Life naturally is much desirable, but how much more life spiritual, and life eternal; Thou art spiritually dead, and it is from him thou must receive quickning, *Job. 11. 25. Jesus saith unto her, I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live. Vers. 26. And he that liveth and believeth in me, shall never die.*

*Eph. 2. 5.*

Here Soul is spiritual and eternal life for thee, and wilt thou not come unto Christ for this? what, dost thou not regard life, life everlasting? (*the righteous shall go into life everlasting*;) O let the consideration of this excite and stir up thy Soul to come unto Christ; for all those that come unto him, shall obtain this blessed priviledge, of living for evermore. Our days here are but a shaddow, *Pulvis & umbra sumus*; we soon pass away

*Mat. 25. 46*

*Vita ipsa  
qua fruimur  
brevis est.  
Salust.*

away into Eternity; and is not life eternal much more to be esteemed of, then to be everlastly in a dying state of misery, and yet never die?

*Act. 16. 25.*

5ly, Thou shalt have joy, *Rom. 15. 13. The God of peace fill you with all joy in believing.* In the midst of outward troubles and afflictions, this joy will keep thee company, as it did *Paul and Silas in Fetters*, (they Sung praises to God) this joy will be strength to thee, *Neb. 8. 10. The joy of the Lord is our strength.* It is not like the worldlings joy, which is transient and momentary, but it is everlasting joy, *Isa. 35. 10. The Ransomed of the Lord shall return to Zion, with Songs, and everlasting joy shall be upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away.*

*Psal. 42. 5.*

Indeed after thou dost come to Christ, and hast tasted of this joy whilest thou art here Sinning, God may for a time hide his Face, but when thou dost return

turn again by repentance and humiliation, he will again lift up the light of his countenance upon thee, and put more gladness into thy Soul, then all subsidiary consolations can; and when thou dost come above the Clouds, thou shalt then rejoice for ever, *Psal. 16. 11. In thy presence is* **שבע** *Satietas letitiarum,* fullness of joys, or (as the Word signifies) fullness to Satiety. Thou wilt have it in abundance then, therefore defer not thy coming to Christ.

*Psal. 4. 6.*  
7.

6/7, If thou comest unto him thou shalt have a Crown and Kingdom, *Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.* Christ has prepared the Kingdom for you, and by your coming to him, he prepares you for the Kingdom, (I say from the word of God) thou shalt have a Kingdome, *Rev. 3. 21. He that overcometh shall sit down with me in my Throne.*  
Thou

*Mat. 25.*  
34.

Thou shalt Raigh with Christ in that Kingdom for ever; now this Kingdom is a transcendently glorious Kingdom, it is the Court of the great *Jehova*, it is a rich Kingdom full of treasure, no want there: read but Rev. 21. It is an invincible Kingdom, all the Black Regiments of the infernal Prince, cannot overcome it. Lastly it is an everlasting Kingdom, it will abide as long as God is, and that will be to all Eternity, and thou shalt be Crowned with a Crown of Righteousness, 2 Tim. 4. 8. I could be much larger in every one of these Particulars, but I have much exceeded what I intended, being desirous to exalt Christ in thine estimation, and allure thee to come to, and close with him, seeing he so graciously invites thee.

7. Thou shalt have God, Christ and the blessed Spirit, and what a priviledg is this, to have God to be thy God; this is the great blessing of the new covenant,

nant, Jer. 31. 33. This shall be the Covenant that I will make with the house of Israel. After those days saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my People. See hear Soul what a blessing thou wilt obtain, God will be thine; what canst thou desire if he be thine, then his power is ingaged to defend and protect thee, Psal. 84. 11. I will be a Sun and a Shield (saith God) to those that walk uprightly. And such are the Souls who come unto Christ, his wisdom shall direct thee, his love Pity thee, his Mercy pardon thee; but what shall I say? I might run through all the Attributes of God, for some way or other they are imployed for thy good. Happy is that Soul whose God is the Lord, for he can bring good out of Evil to thee, he can make all things work together for thy good; I cannot number up all the mercys which are contained in this one, but

F

let

Psal. 73.

24.

Psal. 103.

13.

Exod. 34.

36.

let me tell thee in a word, it is the Mercy of Mercys ; for if we seriously consider that those people (ever since the lapsation of *Adam*) were looked upon as the most miserable, who were said to be without God, as the Apostle speaks of the condition of the *Gentiles*, before the Gospel came among them, *Eph. 2. 12. They were without God in the World. i. e.* They had no saving knowledg of God; as *Christ* saith, *Jo. 17. 3. This is Life eternal to know the only true God, and Jesus Christ whom thou hast sent.* They had no knowledg of God in *Christ*; moreover the words implys they had no God in covenant with them, they were Aliens to the commonwealth of *Israel*; now seeing this is so miserable a condition, to be without God, to have no interest in him, no access unto him, no smiles from him, it must on the contrary be granted, that it is a signal blessing to have God to be our God; now this inestimable

ble benefit is conferred upon the Soul, in and by the Lord Jesus, as in Rom. 5. 1. 2. Therefore being justified by faith, we have peace with God, through our Lord Jesus. vers. 2. By whom also we have access unto that grace wherein we stand, and rejoice in the hope of the glory of God. Thus we see when the Soul comes to Christ by Faith, then it is justified, and hath free access to God, which before it had not. It now can cry *Abba Father*, Rom. 8. 15.

2. Christ himself will be thine, and thou shalt be his, 1 Cor. 3. 23. Ye are Christs, and Christ is Gods. Christ will be a head to communicate Life unto thee, and also to rule thee; he will be a Mediator and Intercessor at the Right hand of the Father in thy behalf. O consider what it is to have Christ to be thine; for if he be thine, he will be a hiding place for thee, from all those tempestuous storms that may arise against thee, Isa. 8. 14. He is called a *Sanctuary*, this must

1 Jo. 2. 1.

be for his own, *Isa. 32. 2.* A man shall be for a hiding place, and for a Covert from the Storm, this Man is the Lord Jesus, *Col. 3. 3.* *Our Life is hid with Christ in God.* Now Christ will be a hiding place, a sanctuary, From 1. The wrath of Men that may be enraged against his Servants, *Pro. 18. 19.* *The name of the Lord is a strong Tower, the Righteous flee into it, and are safe.* Thus he defended Luther from all malice of the Pope and his Emiffaries, and many more instances I could give out of History, & the word of God, but I should be too prolix and tedious then; but as he has been to his Servants, so he will be to thee, if thou comest unto him. 2. From the wrath of God which will inevitably destroy and consume all those who are out of Christ, *1 Thes. 1. 10.* *Jesus who redeemeth us from wrath to come.* It must be Christ alone that can hide thee, and defend thee from the wrath of God. 3. From the wrath and malice

1 Pet. 5. 8.

malice of Satan, who goes about like a Roaring Lyon; Christ keeps his Sheep from being destroyed by him, *Jo. 10. 28.* I give unto them Eternal Life, and they shall never Perish, neither shall any pluck them out of my hands. 2. If thou hast Christ, he will be a Redeemer to thee, *Rev. 5. 9.* Who has redeemed us with his Blood; he paid a sufficient price, it was *τιμὴν αἰματός*, with his own precious Blood; He is a Redeemer from Sin, from the World, and from the Curse of the Law; and he hath redeemed thee for everlasting Glory. 3. He will be a Mediator between God and thee, he will Mediate for Pardon for thy Sins, for acceptance with God, for grace for thy Soul, for his Spirit to guide thee, for perseverance that thou mayst hold out to the end, *Jo. 17. 15.* Christ prayed that *Peters* Faith might not fail: lastly, he mediates for a Crown of Righteousness; what priviledges are all these? wilt thou not come to Christ upon

E. 3. these

*αὐτοῦ αἰματός.*

*1 Pet. 1.*

*18. 19.*

*Tit. 2. 14.*

*Gal. 3. 13.*

*Jo. 15. 19.*

*Jo. 14. 16.*

*Jo. 6. 35.*

these terms? if thou hast Christ he will be *τρωφὴ τῆς ψυχῆς*, food for thy Soul; he will be Righteousness to thee, 1 Cor. 1. 30. God has made him to be wisdom, righteousness, sanctification, and redemption, unto every one that believeth in him. In a word Christ is all, and in all, Col. 3. 11. Therefore thou wilt be no loser but an infinite gainer, if thou hast the Lord Jesus for thy Portion; for he is the Eternal delight of the Father, the glory of Angels, the admiration of Saints, 2 Thes. 1. 10.

3. The holy Spirit will be thine, saith Christ, Jo. 14. 16. *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. ver. 17. Even the spirit of truth, whom the World cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.* See here what a mercy this is, to have the blessed Spirit, for thou canst have no true comfort here, but

but from him it must flow; thou canst not know, nor understand the way to *Zion*, but by his Divine assistance; it is he who is spiritually enlightened that can discern the Excellency of Divine objects, thou canst not pray without him, *Rom. 8. 26*. Then is it not a blessing greatly to be desired, to have the blessed Spirit, without whom thou canst not perceive thine own misery sufficiently; nor apprehend Christ a Saviour satisfactorily? it is the Spirit that searches the deep things of God, and reveals them to his Children, as much as is for his glory, and their Eternal good. Now I intreat thee in the name of Christ, let this consideration, (that God will be thy God, Christ will be thy Saviour, and the Spirit thy guide and Comforter,) excite thy Soul to come to Christ.

8. If thou come unto Christ thou shalt have an eternal weight of glory, *2 Cor. 4. 17*. *καὶ ἡ βαρύνουσις αἰωνίου δόξης*, the words

*1 Cor. 2.  
14. 15.*

*1 Cor. 2. 10.*

cannot be well expressed in English, but it is as if the Apostle should have said, thou shalt have *Hyperboly's of Glory*, Glory upon Glory, ineffable, such as hath not entred into the Heart of Man to conceive, neither can Tongue utter it; but observe this, it shall be a weight, and an eternal weight of Glory; not transient and momentary, like unto worldly Glory, which depends upon the estimation of poor silly Mortals as it is usually said, *Honor est in Honorante*, Honour is in him that gives Honour, not in him that receives it; but the greatest Glory of this World is not to be compared, nay, rather to be contemned in comparison of that Glory believers shall be Crowned with; the greatest part of their Glory shall be in this, *That they shall see God, and be made like unto him*, 1 Jo. 3. 2. What canst thou be humbly ambitious of more than this, *That thou shalt be like unto God in holynesse and Righteousnesse*, and

and that for ever. Thou shalt have a Crown of Righteousness upon thine Head; and thou shalt sit down with Christ in his throne. Here Soul it is lawful for thee to run for this prize, *Phil. 3. 14.* To fight for this heavenly Crown. Take but a serious view of what thou shalt have if thou comest to Christ; and then refuse if thou canst; see if the world can offer more then what Christ doth to encourage thee to come unto him: if the World or Satan can promise and give more and better things then these I have mentioned from the word of God, then embrace them, and let Christ go, but if they cannot, why dost thou make delays in coming unto him.

9ly, and lastly, consider the misery thou dost involve thy self in, if thou dost not come unto Christ; thy Misery is great in this Life, thou art a Child of wrath; a Servant to Satan; a Servant to Sin; thou art an E-

2 Tim. 4. 8.  
Rev. 3. 21.

9. Motive.

Eph. 2. 3.

Rom. 6.20.

Rom. 5.10.

nemy to God, and God is an Enemy to thee; the Curse of the Law abides upon thee, Gal. 3. 10. Read and consider, canst thou be content to be in this estate? hast thou no pity for thine own Soul? no love to God, who sent his Son to dye for Sinners, Jo. 3. 16. no love for Christ, who came to sacrifice himself, that thou mightest have access to God by him; but consider further, thy misery will not end in this Life, nor with it, for the wrath of God will follow thee to the Grave, and tumble thy Soul into everlasting Flames. That is a terrible word, Jo. 3. 36. *The wrath of God abideth on him that believeth not in Christ.* He doth not say, it shall be for a little time, for a year, or a hundred, or a thousand years; but it abideth on him, and so it will for ever, 2 Thes. 1. 8, 9. See what will be the doom of those, who obey not Christ, that is, who believe not in him. Now I say, Sinner

ner, come unto Christ, least that terrible word be said unto thee in the last day, Because I have called, and ye have refused, I have stretched out my hands, and no man regarded. But ye have set at naught all my Counsel, therefore I will laugh at your calamity, I will mock when your fear cometh. So much shall suffice for the first Doctrine, That Jesus Christ graciously invites Sinners, to come unto him.

Pro. 1. 24.  
25. 26.

2. Doctrine, It is the duty of all heavy laden Sinners, who look for Rest and Salvation, to come unto Christ for the obtaining of it. If the invitation will not prevail with thee to come unto Christ, yet let his command, and the consideration of thy Duty. Christ hath not left it merely to their own wills, but he commands them. The Method that I shall proceed in, is as followeth. 1. I shall prove the point. 2. Shew many of those obstructions which keep Sinners from coming to Christ, with their unrea-

Σέλει σω-  
 θήναι,  
 The Armi-  
 nians do  
 pervert  
 this Text.

unreasonableness. 3. Answer  
 some objections. 4. Apply all,  
 and I shall bring in the two o-  
 ther Doctrines in the applica-  
 tion. 1. To prove that it is a  
 duty, Jo. 6. 29. *This is the work  
 of God, that ye believe in him whom  
 he hath sent,* 1 Jo. 3. 23. *This is  
 his Commandment, that ye believe in  
 the name of his Son Jesus Christ.*  
 I shall demonstrate the point  
 by these propositions. 1. It is  
 the great duty incumbent upon  
 all, to seek the eternal well-be-  
 ing of their immortal Souls,  
 this is granted I think by all so-  
 ber persons; it is made our se-  
 cond principal end in the Af-  
 semblies Catechism. 1. Glori-  
 fy God. 2. Save our own Souls.  
*Phil. 2. 12. Work out your Salva-  
 tion with fear and trembling.* God  
 requires this from all men, whe-  
 ther they be Princes or Subjects,  
 Rulers or ruled, 1 Tim. 2. 4. *He  
 willeth all men to be saved.* So the  
 words may be read, and they  
 have relation to the foregoing  
 verses, where the Apostle ex-  
 horts

horts to pray for all degrees of Men, for Kings and those in authority, for God willeth all Men, all sorts of Men to seek after their Salvation, for he is no respecter of Persons, in that sense, but he that feareth God and worketh Righteousness, and believeth in his Son, shall be saved, *Act. 10. 35. Jb. 3. 36.* He that believeth the Son hath Life.

2. Prop. Is, that it is the duty of all to make use of means in order to the attaining of this great end, scil. the Salvation of their Souls; God hath ordained the means as well as the ends; and he hath enjoined it as our Duty to make use of the means; God hath given his Son to dye for us, and doth command us to come and believe in him, *1 Jo. 3. 33.*

3. Prop. is, that Christ Jesus is the only way for sinners to attain eternal life by, *Act. 4. 12.* There is no other name given under heaven whereby we can be saved; therefore

therefore I say, it is the duty of all that expect salvation to look and return unto, to accept of, and believe in the Lord Jesus Christ, *That they may obtain remission of sins, and an Inheritance of eternal Glory among those who are sanctified by faith in Christ,* 2. Thes. 2. 13.

4. God the Father hath given his son for this very end, that Sinners coming to, and apprehending of him, might have life and rest from him. Jo. 3. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life:* Now seeing this is the end of God, it is our duty therefore to close with it, for there is no coming to the Father but by the Son, Jo. 14. 6. So much for the confirmation of the point: if all ought to seek the happiness of their Souls, and in order thereunto, use the means, which is coming to, and apprehending of Christ, which is the Fathers will, and end, in sending

sending his Son; then it is a duty to come, but it is clear from the word of God that it is so; therefore neglect not sinner to come unto Christ.

2. I shall make manifest many of these obstructions which deter and hinder Sinners from coming to the Lord Jesus (notwithstanding it is their duty) and also shew the unreasonableness of them all, which is the main thing intended in this Doctrine. 1. *Ab extra.* 2. *Ab intra*; Lets from without, and from within. 1. External Lets and hinderances, & that 1. from Christ himself, who is the Inviter and Commander of this great duty, as 1. the meanness and lowness of his earthly extraction and descent. So it was with the Jews, Jo. 6. 42. *And they said, is not this Jesus the Son of Joseph, whose Father and Mother we know? and how is it then that he saith I came down from heaven?* Christ preached his divine Original, but they stumbled at it, because he

Sinners  
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causes.

he was not of noble Parentage. *Præclarum est à principibus nasci,* is an excellent thing to be the progeny of Princes. They did not consider that it was for their sakes that he became low, and although he was in the form of God, yet for their sakes he came in the form of a servant. Christ put himself into this capacity that he might suffer for sin, and make an attonement to the Father. But they stumbled at that stumbling stone, *Rom. 9. 32.* Christ instead of being to them the Rock that should save them, was made by them a Rock of offence; and as it was with them, so it is with too too many in our days, who are ready to say, how can he who was born of a poor Virgin save or succour us? They will not search and believe that Testimony God hath given of his Son, *Mat. 3. 17.* This is my beloved Son in whom I am well pleased. Therefore refuse him not for thy Saviour because he made himself of

no reputation, for it was the Ordinance of Heaven, that Christ should come in that way, *Isa. 7. 14.* Consider he is the Immanuel, which being interpreted (according to the Hebrew) is God with us.

2ly. The Poverty of his life. *As Christ saith, the Foxes have holes, and the Birds of the air have nests, but the Son of man hath not wherein to lay his head: he was so poor, that others were fain to Minister of their sustenance so him, Mat. 27. 56.* Now for this cause also the Jews rejected him, for they expected their *Messiah* should be some potent and honourable one in the earth, and that he should restore the Kingdom unto them, then under the Roman Bondage. This is some hinderance I fear at this day; for if Christ were an Earthly Prince, and would give them terrene Inheritances, how would persons flock to him? but they do not consider that he became poor, that he might make many rich, and

Impediment.

and bring many Sons and Daughters to glory; therefore let not this keep thee back, for he hath riches in abundance for thee, riches of grace and glory, for he is the heir of all things, *He created them, and by him they do subsist*, Coll. 1. 16. 17.

3. The Ignominy of his death, because he dyed a cursed, painful, and shameful death, *Mat. 27. 39. They reviled him, saying, If thou be the Son of God, come down from the Cross. v. 42. He saved others, himself he cannot save. If he be the King of Israel, let him come down from the Cross, and we will believe in him*: Thus much we may gather from these words, that because they saw Christ dye such a cursed death, therefore they conclude that he was not the Son of God, and so consequently not the promised *Messiah*. They made that the Obstacle to their faith, which should have been the chief ground of their faith, *scil.* the death and suffering of the Lord Jesus,

Jesus, for had not he willingly consented to dye that cursed death, and to be made a curse for sinners, they must all have been cursed to all eternity, *Gall. 3. 10.* Thus some in our days make a scoff, and revile him who dyed without the gates of *Jerusalem*; and trample his blood under their feet as being nothing worth, *Heb. 10. 29.* Therefore they will not believe in him, because he yeilded himself, and humbled himself unto death, *Phil. 2. 8.* Even the death of the Cross, which had a curse annexed to it, and this Christ did suffer, not as a Malefactor himself, nor for any example only, but he gave himself a Ransom for many, *Mat. 20. 28.*

*Gal. 3. 13.*

2. As many stumble at the person of Christ, his mean descent, his poverty of life, and his cursed death, so also at the Doctrine of Christ. This will not down with them, they cannot relish it, *Luk. 23. 5.* He stir-  
retb

reth up the people, teaching throughout all Iury; but what was it he taught? he taught that he was the Son of God, and that he was the way to salvation; he taught the way to Salvation by a Redeemer, and that their Phari-  
 faicall Righteousness would not save them, this they were offended at; but more particular, 1. The plainness of his Doctrine, this was an offence to them, notwithstanding, his words were more sweet than the hony, and the hony-comb, *He was full of grace and truth, Jo. 1. 14.* And his Doctrine was gracious, *Luk. 4. 22. They wondered at the Gracious words which proceeded out of his Mouth.* But yet we find some were & are offend-  
 ed at the plainness of it; the Gre-  
 cian Phylosophers were for high strains and rhetorical florishes; they sought earthly wisdom, therefore they stumbled at Christ, and the pure plain simplicity of the Gospell; and how many such Grecian Spirits have we

1 Cor. 1.  
 22. 23.

we in our days; if the Ministers of Jesus Christ teach and preach the Gospel with plainness to the capacity of the Vulger, that is an offence to many; when the Apostle *Paul* could say, I use plainness of Speech. But I think if this be well considered, we should not so much stand off from coming to Christ because of this, for suppose a person was going a journey into a strange Country, but knew not the way, and should come into a great Wilderness where many Paths present themselves, but he knew not which would bring him to his journys end, and he meets a man there who knows the way very well, of whom he makes inquiry to know the right way, but this man answers in a Dialect or Language he understands not, (notwithstanding he could have answered him in his own Language) in the first place would not he look upon his inquiry of him as unprofitable? in the second place, & would he not

not condemn him of cruelty and unmercifulness. Just thus it is between Ministers of the Gospel and poor sinners, who are the travellers, and in a wilderness; there are many teachers who propose various ways of Salvation, and the Minister of Christ is the man who meets the poor sinner in this bewildered condition, and he enquires of him, who knows the way to Sion, but he answereth in a Language he cannot understand, would not this savour of cruelty and affected pride? is it not more grateful to speak so as to be understood by the inquiring party? yea certainly, and most profitable to the soul; therefore do not contemn Christs Doctrine or his Ministers for preaching of it plainly, but rather rejoice; Christ hath taken such care for thy soul, that the way to happiness may be easily known if thou humbly seekest, and enquirest into it. I have been told that a Learned divine who

who in his preaching used much plainness, and had done great service for the Gospel, & the good of souls: but it happened that some more curious than wise, reproached and scandalized him in secret, saying, he was no scholar, &c. He always used such a plain stile, he being informed of it by some freinds, prepares his Sermon for next Lords day, composed most of Hebrew, Greek, and Latin, and coming to preach, he takes his text, and delivers his Sermon in those languages; The people being amazed (for few or none understood him) began to be troubled, because they came there to be instructed, but understood nothing, so he took an occasion to ask them what they profited by that Sermon, and withall sharply reprov'd them for their folly and madness, in censuring his plainness in preaching, which he intended only for their good. It was that kind of preaching the Apostle Paul most

most affected, 1 Cor. 1. chap. 2. And this if it be the pure Gospel is the most effectual for the conversion of sinners unto Christ, there is the love, the Wisdom, and the power of God, discovered in the Simplicity of Gospel truths; therefore let not this hinder thee from coming to the Lord Jesus, for undoubtedly he who gave to his Apostles all kinds of Tongues, could much more have so spoken himself, if it had been either for his or his Fathers glory, or the good of poor Souls.

2. The strictness of the Gospel; it will not allow that Latitude and liberty which corrupt nature requireth, therefore they refuse Christ and his Doctrine. If the Gospel saith, *Tit. 2. 14. Christ hath redeemed us from all iniquity. We must no longer live in sin, 1 Cor. 15. 34. Awake to righteousness and sin not. You must leave your former vain conversation, you must be holy as God is holy, you must take up the Cross*

Cross of Christ and follow him,  
 Mat. 10. 38. Sinners are ready  
 to reply with those disciples  
 Jo. 6. 60. This is a hard saying,  
 and who can bear it, if we can  
 have more liberty (I only allude  
 to it) under *Reboboam*, which we  
 may term the Gospel, than un-  
 der *Solomon* (the Law) we will  
 serve, if not Israel to your  
 tents. House of *David* look to  
 thy self, for we have no lot or in-  
 heritance with the son of *Jesse*,  
 1 Kings 12. 16. If they may have  
 Christ, and their lusts, the plea-  
 sures, honours, and unjust pro-  
 fits of the world; if the Love  
 of Christ and the love of Mam-  
 mon will agree together; if the  
 Samaritan Religion will serve,  
 i. e. to fear the Lord, and worship  
 their own Gods; they would im-  
 brace Christ and the Gospel;  
 but seeing these will not con-  
 join and stand together, give us  
 our swine, but let Christ be gone;  
 if they come to him, it is but to  
 beg his retreat, and that he  
 would leave their coasts, not at

1 Pet. 1. 15.

2 Kin. 17.  
33.

Lucius,  
Solon.

all desiring his presence: but ob-  
the folly of sinners to refuse  
coming unto Christ upon this  
account! it would be their hon-  
our, their happiness, their privi-  
ledge to be holy and free from  
the tyranny of base enslaving  
lusts, which bring nothing but  
shame and detriment to the Soul,  
Rom. 6. 21. Mat. 16. 26. Among  
the Heathens those Lawgivers  
were ever in most account, who  
made the strictest and severest  
Laws against vice, as being de-  
structive to common wealth:  
and shall not Christ the great  
Legislator be esteemed and im-  
braced for his holy and strict  
precepts against sin, which is  
destructive to precious Souls,  
1 Pet. 2. 11. Obtain from fleshly  
Lusts which war against the Soul.  
Observe this sinner, Christs mak-  
ing his precepts strict, which  
extend not only to the external,  
but the internal man, Mat. 5.  
chap. 10. Not because he hates,  
but because he loves poor souls:  
therefore let not the strictness

of his Doctrines be an obstacle  
 or let unto thee, for none are  
 more just in imposing precepts  
 on their Subjects then Christ is.  
*Agesilaus* King of *Sparta* said,  
 (when he heard the King of *Per-*  
*sa* called the great King) *Nemo*  
*mihi major, nisi justior*, No man is  
 greater than I, unless he be more  
 just; and I say, none can be  
 more just than Jesus Christ is,  
 in his injunctions, and com-  
 mands, therefore none more ex-  
 cellent, or that doth better de-  
 serve thy obedience than the  
 Lord of Glory.

*Plutarch*

3. The powerfulness of his  
 Doctrine, *Luk. 4. 32. And they*  
*were astonished at his Doctrine, for*  
*he spake with power.* Christ taught  
 not as the Scribes and Pharisees,  
 for he loved to awaken sleepy  
 consciences, which they never  
 regarded; they thought it  
 sufficient to cleanse the outside,  
 but never regard the internal  
 part; when *Peter* Preached that  
 excellent Sermon, *Act. 2.* and  
 proved the Deity of him whom  
 they had crucified, *vers. 36.* and

vers. 37. It is said, they were pricked in their hearts; it did not only reach the eare, but it did affect and touch the heart; but we may see an instance in *Felix*, that when the word comes with power they cannot bear it, *Acts. 24. 24. 25.* *Felix* sent for *Paul*, and heard him concerning the faith in *Christ*, v. 25. And he reasoned of Righteousness, Temperance and Judgment to come; *Felix* trembled, and answered, go thy way for this time, when I have a convenient season, I will call for thee. Here it seems the Word came with power and touched his Conscience, made *Felix* tremble, but he sends him away with this, *I will call for thee, when I have a convenient season.* And how many such *Felix's*, have we in our days? They pretend to Love the Letter, but cannot endure the power of the Gospel, though it is the power, not the Letter, that must save their Souls. *Paul* praised God for the power of the Gospel, among the *Thessalonians*, For we

But thanks to God always for you, because our Gospel came not to you in word only, but in power, 1 Thess. 1. 2. 5. But how many turn their backs upon Christ, his Ministers, and his word, because the power of the Gospel will not let them sleep in sin, and go quietly to Hell with deluded ungrounded hopes of Heaven! If *John Baptist* will preach and let *Herod* peaceably injoy his *Herodias*, he will gladly hear him, rejoice in him, but if he preach powerfully, and reprove him because of his *Herodias*, then through him into prison, behead him, rather than I will be seperated from my *Herodias*. It is said, *Hab. 4. 12. The word of God is powerful, sharper than a Two-edged sword*; But sinners cannot endure the Keenness of it, when it comes to dissect and lay open the Interiors, those cursed principles of lust and wickedness which lodge within the soul, they will then bid *Adieu* unto Christ, not considering that the

Mat. 14.

Gospel is the power of God to salvation, Rom. 1. 16. Therefore this would be but a weak bulwark to keep the soul from coming to Christ, if sin and Satan did not delude the soul.

4ly, There is this in the Doctrine of Christ, which is an obstacle & hindrance to sinners, it condemns and casts away all selfe Righteousness in point of salvation, and directs the sinner to Christ alone for it, Isa. 45. 22. Look unto me, and ye shall be saved, all the ends of the earth; for I am God, and there is none else, which as I have proved before, is spoken of Christ, Acts. 4. 12. Neither is there salvation in any other; for there is no other name given under heaven, whereby we can be saved. The Scripture holds forth Christ as the only way to salvation, Christ and his Apostles preached up this Doctrine. God hath so loved the world, that he hath given his only begotten Son, that whosoever believeth in him, shall not perish, but have everlasting life.

Some of the Papists confess, we are justified by the imputation of Christs righteousness.

*Nos imputatione Christi meriti justificamur* Tap per. Tom. 2. art. Cap. 36.

everlasting life. So Christ is the way, when the Jailor was convicted in his Conscience, and cryed out, *What shall I do to be saved?* The answer was, not become more righteous, leave thy sins; (although that he must do) but, *believe in the Lord Jesus, and thou shalt be saved, and thy house,* Acts. 16. 30, 31. This is the Doctrine of the Whole Assembly of the Apostles and Churches of Believers in Jerusalem, *We believe that through the grace of our Lord Jesus we shall be saved even as they,* Acts. 15. 5. The Apostle Paul would be saved no other way, *Phil. 3. 8. 9.* He would not be found in his own Righteousness, but in the Righteousness of Christ. But yet how many Thousand Souls have split, and do daily split themselves upon this Rock? *They have stumbled at the stumbling stone,* Rom. 9. 32. The Jews did so of old, they would not with the Apostle Paul renounce their Pharisaical Righteousness. They

*Propter incertitudinem propriae justitiae & periculum inanis gloriae tutissimum est totam fiduciam in Sola Dei misericordia & benignitate reponere.*  
De Justificatione l. 5.

ought a Righteousness but not that of faith, therefore the Gentiles obtain it, and they miss of it, *vers.* 30. 31. Jesus Christ bids them come unto him without money and without price, but these will not come unto him unless their hands be full both of money and price. So it is and has been with the Papists and Quakers, they have no need of a Christ and his Righteousness whilst they live; but when they come to a death bed, and conscience is a little awakened, they will with that great *Goliath Bellarmine* (who stiffly contended for reliance on good works) say \* that because of the uncertainty of Mans own righteousness, and the danger of vain glory, it is the safest way for men to place their whole confidence in the mercy and goodness of God alone. The Gospel exalts Christ, but they debase him, and set up themselves with their imperfect Righteousness, rather than they will come to him,

him, in whome they may be compleat, *Col. 2. 10.*

5ly, The Doctrine of the Gospel ascribes the whole of our Salvation to free grace, (*Eph. 2. 5. By grace ye are saved.*) and gives God all the Glory; now, the *Arminians* Quarrel at this, and will have the grace of God no further free than we are free, and have a power to accept of it, therefore this keeps them from coming fully to Christ, (although they do pretend to believe in him) because they will not quite renounce self; for it is no true coming to Christ, unless we come as lost condemned Wretches, and not being able to help our selves in the work of our Salvation; all is done by a free act of grace of the Father electing, the Son redeeming, and the blessed Spirit converting and leading the Sinner to the Lord Jesus, for it is God who doth work all our works in us, both to will and to do of his own good pleasure, *Phil. 2. 13.*

G S.

and

and because of the Doctrine of election, and the free grace of God, many refuse to come unto Christ.

6ly, And lastly, it is an hindrance, because the Gospel commands all works of Righteousness, yet none to be relyed upon I Cor. 15. 34. *Awake to Righteousness and sin not.* It is not sufficient that we avoide sin, but we must also do good, worke righteousness, yet when we have done all, to say we are unprofitable servants. *We have done that which was our duty to do.* Luke 17. 10. The Gospel commands to love enemies as well as friends, Mat. 5. 44. Now these precepts will not well digest with those who are of a persecuting spirit. Also the Gospel commands to love our Brethren, to be charitable, to be full of good works, to be Zealous for God and the Gospel, and it requires obedience to all the institutions of the Lord Jesus, but this the sin cannot away with

1 Jo. 3. 34.

Th. 2. 14.

with, to bring his neck under Christs yoke, notwithstanding his yoke is easy and his burden is light, *Mat. 11. 29.* He loves to be at liberty that he may sin with freedom, which is indeed the greatest slavery. Now this stumbles the sinner that he must do that which is Righteous and holy, and that at all times, and to flee from the appearance of sin, and fear nothing so much as it, as *Chrysostome* said, *Nihil timeo, nisi peccatum.* So that he looks upon it the greatest servitude imaginable to yield up himself unto Christ. Then thinks he there is no meriting by what I do, therefore do never so much, I must relye wholly upon another, and it tis uncertain whether he can, or will save me, therefore I will not go unto him. These are the Obstacles that lies in sinners ways, and keeps them from coming unto Christ.

I come now to the second outward Obstacle or Impediment

Imped. 2.

ment of the sinners coming unto Christ, and that is *Satan*, that Arch-Enemy of poor souls, who goes about like a roaring Lyon seeking whom and how he may devour, 1 *Pei.* 5. 8. The great Apostle tells us of the Wiles and fiery darts of *Satan*, *Eph.* 6. 11. 16. and if his Engines of Craft and subtilty will not do, he will then throw forth his fire-balls, and shoot his fiery darts, and all to keep poor miserable Creatures from coming unto Christ.

2 *Cor.* 2.  
11.

I shall endeavour to discover some of his subtilties, and lay them open to the view of sinners, that they may not be so easily deluded and deceived by him, and be ignorant of his devices, for he is always waiting and watching to take advantages of sinners, *καὶ νόμιμα καὶ ἄνομον*, *Satan* is altogether evill, therefore he can bring forth nothing that is good; he is the Father of Lyes, *Jo.* 8. 44. He is called in the same verse a *Murderer*,

dever, and so he may well, even in the worst sence, for he loves to Murder Souls: tis thy life, not thy living, the Jewel, not the Cabinet, he desires and aims at; therefore seriously peruse these following particulars, wherein is discovered what stratagems Satan useth to keep the soul (if he can) from coming to Christ.

1. By his power: not that Satan is stronger than God, or can do any thing more than what God permits him; for God has him in a Chain, and can curb him when he pleases, but when man rebelliously fell from God, and refused him for his Guardian and Protector, God most justly for his sin and iniquity, permitted him to be under the Dominion and power of a most tyranical Lord, *scil.* Satan, who ever since has held him in slavery, till God by Christ did redeem him, and by his Spirit does convert him. He is called (Eph.

2. 2.) *The Prince of the power of the Air, the Spirit who worketh in the*

the Children of disobedience. And it is very observable that the Apostle there speaks of Believers, and converted ones; we had our conversation according to this world; those who are the elect ones of God are under this power of Satan, till God by his own Almighty power delivers them from the jaws of this roaring Lyon, and from the paw of this devouring Bear, *Acts 26. 18.* To turn from darkness to light, and from the power of Satan unto God. Satan raignes in Elect ones before conversion, but when converted, Christ erects and sets up his Throne in their hearts. The Apostle exhorts the Ephesians, to put on the whole Armour of God, *Eph. 6. 11.* But why must they do it? In the 12 ver. saith he, *We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the darkness of this World, against wicked Spirits, (as it may be red) in high places, i. e. in the air; they are the enemies which*

was

οὗς τὰ  
πνευματι-  
κα τῆς πο-  
τείας ἐν  
τοῖς ἐπου-  
ρανίοις.

was against poor Souls, and do their utmost to deter and hinder them from coming to the Lord Jesus.

2. Satan doth it by casting a mist before their eyes, so that they cannot perceive their own misery, nor the necessity of a Saviour, 2 Cor. 4. 4. *The God of this world, i. e. Satan, hath blinded the eyes of them who believe not, lest the light of this Glorious Gospel of Christ, who is the Image of God, should shine unto them.* The sinner is blinded by Satan, he thinks not his condition so bad as it is, therefore he sees no necessity of coming to Christ; thus he did by the Jews, they thought themselves happy, they were the Children of Abraham, so it could not but go well with them. They perceived not that they were under the curse (notwithstanding they were Abrahams natural offspring) Cursed is every one that continues not in all things which are written in the Book of the Law to do them. They were

Gal. 3. 10.

Rev. 3.17.

were to fulfill all the Commandments, both externally and internally, and continually without any omission of Good, or commission of evil, or else they lay under the curse, but they understood not this their misery, therefore they came not to Jesus Christ. Thus it was with the *Laodicean Church*, she thought she was rich and increased in goods, and had need of nothing, and knew not that she was miserable, poor, blind and naked: but what was the cause of all this? it was her blindness, she knew not (as the Text saith) her Misery, Poverty, and Nakedness, therefore Christ exhorts her to come unto him, in the 18. v. for it was her keeping away from him, put her in this low condition; for had her eyes been open to have seen her deplorable condition, without Christ, shee would speedily have gon unto him; but till the Mask of ignorance be taken off from the Soul, it will never see the excel-

lency or necessity of the Son of Righteousness, *Act. 26. 18.* They must be turned from darkness to light, before they can come to Christ who is the bright morning Star.

3ly, If the Conscience be awakened, and the eyes a little enlightened, then he raises doubts in the Soul, as 1. Whether the Scriptures are the word of God. Thus he has done by many, and so made them turn out of the way which leads to Christ, and the knowledge of him, and run into horrid Atheism and Blasphemy against the God who made them, and the Christ who alone can save them, *Jo. 5. 39.* *Christ saith, search the Scriptures, for in them ye think ye have eternal life, and they are they who testify of me.* That is the true way to come unto the saving knowledge of Jesus Christ, by the assistance of the holy Spirit, which Satan is not ignorant of, therefore it is his policy to bring the Soul to doubt this, as he did *Eve*, concerning

cerning the strict Command of God, and the punishments threatened, *Gen. 3.* So at last she stretches forth her hand to the forbidden fruit. Thus he doth bring them to doubt the certainty and the truth of the word of God, and then causeth them to stretch forth their hand to all manner of wickedness, and wholly to neglect the saviour, the Lord Jesus. 2. To doubt of Christ whether he be the son of God. Thus he did by the Jews of old, when Christ asserted so frequently that he was the *Messiah*, that he was one with the Father, *Jo. 10. 30. That he came forth from God.* He made them doubt it, therefore it is so often mentioned in the four Evangelists, that they inquired of him whether he was the Christ the son of God, *Jo. 1.* There they send to John Baptist to inquire of him whether he was the Christ: they expected a *Messiah*, but doubted whether *Christ* was he that should save them; therefore they rejected

ed him, for it was through ignorance, as the Apostle Peter asserts in *Acts* 3. 17. And the Apostle Paul, *1 Cor.* 2. 7. They were ignorant of his deity, therefore doubted whether they might go unto him for Salvation. 3. By raising doubts concerning Election, and this is a great let to many, so that they totally neglect Christ and their salvation; but why (as the Hea-then said) dost thou vex thy Soul with the eternal Councils, and wilt not seek unto him? because Satan tells thee thou art not elected. Observe here the subtilties of Satan, to stave off poor souls from coming unto Christ; when ever this objection comes in thy way, conclude it is from the Devil; for Election is a secret belongs to God; and although he hath chosen a certain number, thou may'st be one of them. The Gospel doth not say, if you are elected you shall be saved, although that is true, *But if you believe, you shall*

*Quid aeternis minorum consiliis animum fatigas?*  
Hor.

*Prudens  
futuri tem-  
poris exi-  
um caligi-  
nosa nocte  
premit deus  
idem.*

*\* Act. 15. 9.*

*\* Jo. 5. 4.*

*Isa. 9. 6.*

*Jer. 23. 6.*

*shall be saved, Joh. 3. 16. 36. Now if thou hast true saving faith, \* heart-purifying, and a \* world conquering faith, then conclude thou art elected; inquire more after that than thy election, for that is the way unto salvation, by coming to, and believing on the Lord Jesus. If any man be in Christ, he is a new Creature, 2 Cor. 5. 17. If thou art so, thy condition is safe.*

*4. He keeps them from coming to Christ, by representing Christ unable to save sinners, but this is another of his lyes; for he is able to save to the uttermost all that come unto God through him, Heb. 7. 25. Isa. 63. 1. He is mighty to save, and well he may, for he is the Mighty God, and he is the Lord Jehovah; but by this subtilty of his, he hath kept thousands of Souls from coming unto Christ, and makes them set up false Christs, and Competitors with him, as though he could not do the work alone; thus the Papists have done all along,*

along, they have exalted and magnified other Christs, as Charity, this hath usurped the place of Christ; Good works, Prayers, Masses, works of supererogation, (a vain proud lye, as though Man could do more than God required) and these must help on the work of our salvation, or else it cannot be perfected; moreover, there is the Intercession of Saints; and Virgin Mary must do more than Christ can, in their apprehension, therefore they implore them ten times for once that they seek unto the Lord Jesus. For if they did look upon Christ as an able Saviour, they would never thus set up new Saviours; but these people are like the heathens who worshiped many Gods, and relyed upon them for succor and salvation (as their Jupiter, Apollo, Mercury and Minerva, and many more) because they were ignorant of the true God and his Almightyness to save. So these, because perswaded

*The Athenians had an Alter with this inscription.*

*ἀγνῶσθαι  
Θεῷ.*

ed by Satan, of the inability of the Lord Jesus to save alone, therefore they come not unto him: but Christ Jesus is infinite in regard of his diety, and therefore able, omnipotent, therefore sufficient to save all those who relye upon him for salvation, Rev. 1. 8.

5. By representing Christ unwilling to save; this is another of his falsities, for Christ saith, Jo. 6. 37. *Him that cometh unto me, I will in no wise cast out.* There are two negatives in the Greek  $\epsilon\mu\iota$ , not, not, which declare Christ's abundant willingness to imbrace sinners, and the certainty of their acceptance with him, Jo. 5. 40. *Ye will not come unto me, that ye may have life,* Which implyes Christ's willingness to give life, if they would but come; but by this subtil arguing of Satan, he impedes and hinders poor sinners: they conclude from his instigation and suggestion, that Christ is unwilling, therefore it is in vain

vain for them to come to him,  
 for he has no mercy for them,  
 no love to extend to their souls,  
 although they are willing, yet  
 Christ they know is unwilling.  
 Thus the Devil possesseth the  
 Sinner with hard thoughts of  
 the Lord Jesus without any  
 reason; for if he had not been  
 willing to save, he would never  
 have been willing to dye; if he  
 was not willing to receive re-  
 turning Sinners, he would ne-  
 ver call after them, nor invite  
 them, as in the text, *Come unto*  
*me*; For Christ is faithfulness it  
 selfe, he is the *amen* Amen, Rev. *19*  
*3. 14.* But the Devil is the *2*  
*angel*, *The wicked one and a Lye*,  
*Jo. 8. 44.* Then come sinners,  
 for Christ is willing to accept  
 of, and embrace thee.

6. He impedes them, by per-  
 suading them the evil day is far  
 off, *i. e.* the day of death, saith  
 Satan, there is time enough yet,  
 you are young and strong, there  
 is no fear of death yet; and  
 what need you look unto Christ  
 so

*Dum loqui-  
mur fugerit  
invida atque  
carpe diem  
quam mini-  
mum credu-  
la postero.  
Hor.*

so soon? and how many (especially young ones) doth he hold with this argument? let a Minister or godly Christian exhort them to repent, and make hast to get into Christ, their reply is, *Time enough yet*: thus the Devil deceives them in that which their own senses dayly confutes the folly of; for they see, that where one lives to be old, five dye in youth: but all this will not convince them of the weakness of this Argument which Satan produces; for the Spirit of God never suggests such things, he says, *To day if you will hear his voice barden not your hearts*, Heb. 3. 13. 15. The Spirit of God will not allow of a *Morrow* for the sinners to come to Christ, for the present time is only theirs, to morrow may be denied, as a Heathen could say, therefore do not defer upon this account, for who knows whether God will add one day more to thy life. We are but dust and a shaddow, and who knows

knows whether the Celestial powers will add to morrow to the sum of this days hours. O hasten out of this snare of Satan and come to the Lord Jesus.

7. By promising peace to them in his service, but trouble and perplexity in the ways of God. He is always ready to promise that he can never perform, this is one of his wiles to keep sinners back from Christ. O saith he, if you will but serve me, follow me, you shall have peace on every side; thy ungodly relations will be at peace with thee, thy wicked neighbours will keep correspondence with thee; nay, the greatest part of Mankind will be at amity with thee; but if thou goest to Christ, nothing but trouble both without and within, 2 Cor. 4. 8, 9, 10. and 11. chap. from 23. to 28. See there what befell them, and thou must expect no better; also Heb. 11. There is no peace in that way, it is full of Thorns and briers, thou must

H

expect

*Pulvis &  
umbra sumus  
quis scitan  
adjiciant  
hodierna  
crastina  
summa tem-  
pora Dii  
superis.  
Idem.*

Mat. 16.  
22, 23.

expect to be pricked and wounded, therefore spare thy self, as Peter said to Christ, *Be it far from thee*, but Christ terms it the language of Satan, *get thee behind me Satan*, said he, *for thou savourest not the things that are of God*. Thus he deludes poor souls with promises of peace which is no true peace, for here is not a word of the peace of God which passeth understanding, such a peace that the world cannot give, *Jo. 14. 27*. Neither can the world take it away; for as it is said of the Nightingale, she sings with her breast against a thorne; so the people of God have such peace and joy within, that when the thorne of affliction is against their breasts, they can rejoice, as *Paul and Silas* did in prison; & although they have not peace with the world, yet they have peace with God, Christ, and their own Consciences, which is the best of all, therefore let not Satan keep thee by this wile from coming  
to

to Christ, for he tells thee in the text, he will give thee rest, which implies all peace as far as it is good for thy Soul, but Satan cannot give one moment of true peace or tranquility to the Soul.

8. If peace will not do, then he promises the world, the pleasures, the honours and the profits of this world, as he did to Christ (but in vain) so he doth to all *ἅπαντα πάντα ὧν ἔδωκα*, *All these things I will give unto thee, do but fall down and worship me*, Mat.

4. 9. O how many Souls doth he catch by this bait! notwithstanding he frequently deceives the Soul, and gives a blear-eyed *Leah* instead of a beautiful *Rachel*.

\* Under the name of kindness and friendship he frequently deludes the sinner, And these are brave alluring baits, and do most usually insnare the poor silly creature, being so sutable to flesh and blood, and that corrupt part of man which is like tinder easily fired with the desire of these things; these have kept thou-

*Tuta frequens via est sub amici fallere Nomen.*

lands from coming, and have drawn back many that were on a fair way toward Christ, this made *Judas* instead of believing in Christ for his Saviour, betray him as a Malefactor; the Love of the world drew away *Demas* who had followed Christ a great way; the Devil knows full well how to impede and hinder sinners from coming to Christ. I have read a story of one *Hippomenes*, who fell in Love with a beautiful Woman called *Atalanta*, who had vowed Virginity, only she proposed this to her Wooers, that they should run a Race with her unarmed, she having a dart in her hand; and if she won the Race, she was to kill them with her dart, she having ended many so, *Hippomenes* was to run with her, and he had gotten three Golden Apples (given him by *Venus*) which in the midst of the race, when she drew nigh unto him, he severally throws down, and she being allured by them, runs to gather them

them up, and so he wins the race and her : which I apply thus (for the moral of it is good) This *Hipomenes* is Satan who falls in love with the soul (which is *Atalanta*) who has vowed Virginity in its baptismal covenant ; he goes to Venus, which is the world, and gets three Golden Apples, which are profit, pleasure, and honour, and when the soul is as it were half way to Zion, he throws down these before it, and whilst it stops to gather them, the Race is lost, and the soul is undone for ever. Satan works most effectually by these, which are but perishing vanities, and thousands of souls are swallowed up in this Gulfe, who believe Satan that is the Father of lyes, when he promiseth only a dirty world, and neglect to come to Christ, when he promiseth an eternal glorious Kingdom : Satan promiseth the earth, and he too often prevails ; but Christ offers Heaven, with all the immunities, H 3 glory,

glory, and happines Imaginable, and yet is refused; Satan promisseth that which he cannot perform without divine permission, but Christ promisseth that which he will certainly bestow upon the believing soul, therefore let not these Cobwebs hold thee, seeing he Commands thee, and it is thy duty to obey.

9ly. He perswades the sinner that he shall live a Malancholly life, if he come to Christ, and then produces various instances, then shews him such a one and such a one, who when they followed the course of the world, and had their conversation as other men, they lived chearfully, and merrily, but since they turned out of that way, and have gone in another new way, they are sad and disconsolate persons; now ye shall not see them rejoyce, but hang down their heads as a Bullrush. This I say is another of his devices, to keep back poor Souls when

when they are coming to Christ although there is no reason why they should, for if they are sorrowful and penfive, it is not with the sorrow of the world, which is deadly, 2 Cor. 7. 10. *Godly sorrow worketh Repentance to Salvation never to be Repented of; but the sorrow of the world worketh death;* and as the wise man saith, *In the midst of laughter the heart is sad;* thus it is usually with the men of the world, but the Godly, though they have a dejected countenance, yet then they have a chearful heart; as their sorrows are not alike, so their joys cant be compared; the Apostle can say to the Godly, *rejoice evermore, 1 Thes. 5. 16. And rejoice in the Lord always;* when he saith to the wicked, *Go weep and howl for the misery that shall come upon you, James 5. 1.* Satan lies, when he saith the ways of God are Melancholy; for as the wise man saith, *Rom. 3. 17. All her ways (speaking of wisdom) are ways of pleasantness, and all her paths are*

Galeaceus  
Carracio-  
lus

peace; and he may truly say all, because *all* her paths are holiness. I could give several instances besides scriptural ones, of persons who have found it, and declared it to be the most pleasant way: all the godly, more or less, have experienced this: I shall mention only that of the Noble Marquess who had experienced what comforts the world could afford, and what were to be found in the ways of God) could say 'Cursed be that  
'Man who shall prefer all  
'the Gold and Silver in the  
'world, before one days Com-  
'munion with the Lord Jesus.  
See here how he esteemed the comforts and delights he met with in the ways of God. Therefore let not this deter thee: and I will add mine own experience, I never had such joys and delights as in the holy ways of God: I cannot express it; but come thou to Christ, and thou shalt tast it, nay satiate thy soul out of his superabundant fullness;

fullness; for he has rivers of pleasure by him, and he doth often here give plentiful draughts to the believing soul.

104. By laying open the *Infirmities & miscarriages of the saints* and *servants of the Lord Jesus*, and representing them as vile as others; if not to the eye of the world, yet they are so in secret; and they are but painted on the external side, but all rotten within. But I know this to be one of Satans devices to keep poor souls from coming to Christ. O saith he to the sinner, there are none without their failings, and if you expect to be perfectly holy, you must be so in another world; observe the steps of those that seem most precise, saith Satan, and you shall see that they sin daily, they are as proud as passionate, and as worldly as others; if you live in one sin, they live in another; therefore be not so much concerned about your self and about coming to Christ. And if this will not do, he finds

Remember  
Satan is  
called

ὁ Διαβό-  
λος καὶ ὁ  
ἐξοχλῶν.

1 Pet. 5. 8.

A calum-  
niator, and

ὁ κατηγορῶς

Rev. 12. 10

the accuser  
of the Bre-  
thren.

out some who walke with the people of God, and go under the notion of *Servants of Christ* (when indeed they are not, but are like those, *Jo. 6. 26.* Who followed Christ, not because of his Miracles, but for the Loaves; for some by interest not for love) and yet they live in sin and do as they world do. Now he strikes the nail to the head, and the sinner sits down contented, as if he had no need to press forward through the Crowd of the wicked, and wickedness of this world, and come to Christ. I grant that which cannot be denied, that the best of Saints have their failings and infirmitys, as *Noah, Abraham, Lot, David,* and many more; but consider, 1. They did not live in the practise of any known sin. 2. They did not neglect coming to Christ and believing in him. 3. If none of these be so holy as thou thinkest, they pretend or ought to be, yet it is thy duty to provide for thine own soul. Therefore

fore resist Satan and come to Christ.

11y. By shewing the poverty and afflictions the people of God undergo, and that if they come to Christ they must expect the same. This is a wile by which the insnares many, says Satan, see there are not many mighty or noble ones of that way. They are but an impoverished people that are his followers, and are afflicted & distressed dayly, as the Apostle said, 2Cor. 4.8.9. *Troubled on every side, In perplexities continually; this is the portion of them who are his disciples, it has ever been so with them; here the Devil speaks truth but to a wicked end, scil. To keep the miserable from seeking to a Saviour. Indeed the followers of Christ have been and are for the most part a poor and afflicted people, although there has been some honorable ones that have forsaken all and followed Christ but the reason why there have been and are so few great ones*

Joh. 7. 48.

*Abraham, Moses, David, Josiab, Constantine, Galeaceus, with many more.*

of

of the world that close with Christ, is, because Satan and their Riches will not let them. Thus it was with the young man in the Gospel, *Mat. 19. 21.* Go saith Christ, part with all, sell all, and follow me; but he rather chose to part with Christ and bid farewell to him; he went away, the Text saith, sorrowing, but we never read he came again repenting. Again, they who abound with the riches of this world, are least solicitous about the riches of another; now the poor having but little here seek for a better treasure, *James 2. 5.* God hath chosen the poor of this world, rich in faith, Heirs of the Kingdome. 3. They are most secure thinking God is obliged to give Heaven freely unto them, because he bestows earth liberally upon them. 4. They must needs have the least love for their immortal Souls, whose greatest care is taken up about their bodys; therefore the Apostle

postle saith, 1 Cor. 1. 26. Not many wise after the flesh, not many mighty, not many noble are called; not but that they are invited to come, but they refuse it. And as for their afflictions which the Apostle calls light, they will work for them a far more exceeding and eternal weight of glory; therefore let not Satan hold thee by this wile.

12ly. The Paucity and fewness of Christ's Followers, is another device of his to impede and hinder sinners, with this Argument the serpent makes excellent work for and among the Papists. O say those Hellish Emissarys (fit Instruments for that roaring devouring Lyon to work by) when they come to dispute with poor silly creatures, there are but few of that way in comparison of ours, we have whole Kingdomes of our perswasion, that way is but an affected Singular way, and in the Multitude of Councillors, there

*Professorum  
paucitas re-  
ligionem non  
probat esse  
falsam.*

The Pau-  
city of  
Professors  
doth not  
prove the  
Religion  
to be false.

Luk. 12. 32.

there is much safety; a few may erre, but the universal Church cannot; this is the subtilty of Satan & his Servants, but this is no just reason for thy not coming, because there are but few, for Christs Flock hath always been *a little Flock*. When Christ was upon the earth, he had but Twelve Apostles and a few more that followed him; those of the *Pharisees* and *Saducees* were of greater number; but it could be no true Argument that therefore they must needs be of the true religion then Christs few Disciples that followed him. 2. Councells have and do erre (as our Divines have sufficiently proved) but the word of God is true. 3. If none else come to Christ, yet it is thy duty, and should be thy care, because Salyation is alone to be had in him, *Acts*. 4. 12.

13<sup>ly</sup>. Satan deters many from coming to Christ by telling them of the reproaches, scorns and hatred of others which they will incur,

incur, and must expect to undergo, for the world hath ever despised such persons who have been Christs true and faithful Disciples. If they go but through the street, and their habit discover what they are, you shall hear how they are reproached and scorned, but it is not so with those who lead their conversation after the Customes of this world. Moreover they are hated by their relations, their friends and acquaintance, you must not expect a good name, nor an aspect of love from them; this must be your Lot, and who would expose themselves to all these afflictions? what, will you make your selves to be abhorred of most men? bring misery upon your selves; do not do it, but keep in the same way you are in; keep up your reputation among your neighbours, and maintain the love of your friends, get the good will of all, and this is the only way. It is a common Maxime,

*Veritas semper est veritas à quocunque dicatur.*

xime, That Truth is Truth ever, from whomsoever it is spoken: So Satan speaks abundance of truth when he suggests these and the like cogitations into poor sinners; but yet consider, to be reproached for Christs sake, is an honour, *Heb. 11. 26. Moses esteemed the Reproaches of Christ, greater Riches than the Treasures of Egypt*; observe, it is said, *he esteemed them*, he put a high value upon them, he was not ashamed of them, but he accounted them his honour. 2. It is better to be reproached, and follow Christ, than commended and follow Satan. The meanest part of Christs service, is more honourable than the greatest the Devil can confer upon you. 3. It is the same that Christ and his Apostles did find in the world, *Job. 15. 18, 19. If the world hate you (saith Christ) ye know it hated me before it hated you. And vers. 19. I have chosen you out of the world, therefore the world hates you, Luke. 21. 16, 17. All friends*

friends shall set themselves against you, and ye shall be hated of all men for my name sake. 4. It is better to have men and friends reproach and hate, than our conscience to reproach, and the great God to hate for ever. And if thou dost not come to Christ, be sure thou wilt have no peace in thy conscience, nor any Love or pittie from God. And if thou sufferest with Christ in thy name or whatever else, thou shalt be glorified with him, Rom. 8. 17. Then notwithstanding all these Devices of Satan, come unto the Lord Jesus that thou mayst have rest for thy Soul.

14/y. By perswading the Sinner to rest in the performance of some Moral acts, as temperance, and just dealing, abstaining from gross enormities which others daily fall into; if they do fall, yet they do not wallow in the mire. By this Chain he held the Jews fast, and many thousands of those who are called

I speak not  
against  
Morality,  
for where  
there is  
not Mora-  
lity, there  
is no true  
Christiani-  
ty; but we  
must not  
rest here.

led Christians, that by reason of  
this, never come fully unto the  
Lord Jesus. It has troubled  
me sometimes to see those who  
are high in Morality, very just,  
very Temperate, and circum-  
spect in their external deport-  
ment, and all their actions are so  
regulated even to admiration,  
but no Christ all this while; dis-  
course to them in their life  
time, not a word of Christ;  
come to them in times of sick-  
ness, they have a refuge to fly  
to, they never wronged any  
one, they havenot been guilty  
of Adultery, Fornication, and  
the like grosssins; they have  
done what they could, and they  
hope God will accept the will  
for the deed, and the like;  
but no mentioning of Christ,  
here is no renouncing selfe,  
they have laid Feeble founda-  
tion, and have raised their su-  
perstructure, but the next storm  
of Gods wrath, will quite evet  
and overturn the building, and  
demollish this stately Fabrick;  
For

For other foundation can no man lay, than that which is layed, even Jesus Christ, 1 Cor. 3. 11. He is the only foundation of Gods elect ones. Therefore be not deceived by this wile of Satan, for although I must confess Morality is a duty incumbent upon all, and I wish there was more used among them who are termed Christians; yet this must not be thy Christ if thou expectest to be saved, for *There is Salvation in none other*, Acts. 4. 12. If thou couldst live the life of an *Angel, sail, Free from sin*, one only transgression excepted, thou wouldst be undone for ever, unless Christ should satisfy his fathers justice for that iniquity; nay without thine actual transgression, thine Original sin would damn thee, except it were washt away with the blood of Christ, for we all sinned in Adam, Rom. 5. 12. *by one*, in whom all have sinned; and all thou canst do can never wash away that pollution; for if *Doing* would

No other firm Gospel foundation; such as will bear up the soul in the day of Gods wrath.

would have done it, Christ needed not to have dyed. Again, if Morality would do the work in order to Salvation, we may conclude that many of the Heathens, and also of the Jews, who never believed in Christ, shall be saved, but as the Apostle saith, *Gal. 2. 16. By the works of the Law shall no flesh be justified.* Paul had abundantly more to say for himself in this case, *Phil. 3. 3-4. 5. 6.* Than many of our proud Pharisee's now a days, yet he renounces all as not being safe to rest in and build upon, and flys to Christ alone, *7. 8. 9. 10. verses.* So I would advise thee whoever thou art, that dost peruse this treatise, never to rest upon any foundation for thy eternal well being, but upon the Lord Jesus Christ, who is the Rock to build upon, *Mat. 16. 18.*

15/y. By the applause of men, this Subtile Adversary hath detained many as he did the Rulers mentioned, *7e.*

12. 42. Nevertheless among the chief Rulers also, many believed on him, but because of the Pharisee's, they did not confess him, lest they should be put out of the Synagogue. And the reason is given, ver. 43. For they loved the praise of Men, more than the praise of God. I must not enlarge; but know this is no good reason, for which is better, the praise of Man, or the praise of God? do but judge the one is of finite dust, the other of an infinite Jehovah. The applause of men is like the bubble on the water, which soon vanisheth, it is uncertain as dayly experience teacheth us, and it is dangerous for the soul because it often puffs up and elevates the mind to act above its own sphere, and soar too nigh the scorching sun; so that Icarus-like at last they come tumbling down into the Ocean of woe and Misery, for God resisteth the proud, but giveth grace to the humble, Jam. 4. 6. Consider but this, to be a faithful disciple and

*Hinc apicem rapax fortuna cum stridore acuto sustulit hic posuisse gaudet. Hor*

and Follower of Christ, is greater honour, than to be the highest Monarch upon earth, and have no Interest in him; for true honour is that which comes from God; therefore seek not so much the vain applause of man, *Jo. 5. 44.* But *that honour which comes from God.* By believing in the Lord Jesus.

16ly. Satan impedes many by keeping them in a mere external profession, wholly neglecting the internal work of Grace, as saving faith in Christ, sincere Love to him, to his Ordinances, and to his members; the work of regeneration upon the soul, without which they can never be saved, *Jo. 3. 3.* *Except a man be born again, he cannot see the Kingdom;* These have the form but not the power of Godliness, *2 Tim. 3. 5.* They profess Christ but in works deny him, they are called *Nathaniel's*, but indeed are full of guile, they have the name of Christians, but never labour to become true and sincere

cere Christians ; they honour God in words, but their hearts are far from him ; like unto the Jews, they cry out, The Temple of the Lord, The The Temple of the Lord, and yet disobey the Lord of the Temple : So these cry up a Christ, a Jesus, but yet never obey him so as to believe in him; profess him they do, but regard not whether they profess him, 2 Cor. 13. 5. Know ye not that Jesus Christ is in you, unless you be reprobates. Raigning in you and ruling of you by his holy spirit. I speak all along what dayly observation doth confirm, and this is a wile of Satan by which he hinders thousands of Souls from coming unto Christ : If we look into the *European* part of the world wherethe name of Christ is professed we shall find that the Basis upon which the greatest number do build and rest, is only a profession of the Lord Jesus, and by professing of him are let from coming to him

*Qui Christum non habet ipse, non potest Christianus dici. Augu.*

He who hath not Christ in him, is not a Christian.

him: a strange *Paradox*, but too evidently true: Satan knows how to use this weapon for the Souls eternal ruine, unless prevented by Divine grace from on high; therefore I say, let not this Devil hold thee by this device, but labour to come nearer unto Jesus Christ, for as the Body without the Soul is dead, so is the Soul that only professes, but doth not possess the Lord Jesus. But in a word, consider well and thy own Judgment and Conscience will tell thee, that all shall not be saved that profess the name of Christ; for if all should be saved that are called Christians, then thou mayst conclude, that Whoremongers, Adulterers, Lyers, Theives, Murderers, and other abominable Livers, shall be happy when they come to dye, although there is no saving change wrought in the heart, only a bare profession of Christ, as is throughout *England*, and other places where the Gospel is spread. Which  
Argument

Argument I know thou wilt deny, if thou hast any esteem for real Godlyness. It is not every one that sayeth Lord, Lord, shall enter into the Kingdom of Heaven, Mat. 7. 21. \* Christians are such who keep the commands of Christ, saith Justin Martyr, \* a true Christian is known by the rectitude of his faith, and the integrity of his Life, was the saying of the Antients.

17ly, He impedes, by persuading the Sinner to rest in a continual series of Duty: this is a step higher, then the former, they Look, Speak, and act as if they were come unto Christ, when indeed they are far from him; they keep communion with Christs Flock, and are not discerned from his Sheep. They hear the word Preached, partake of the Sacrament, read the word, and pray in Publick, and Secret, but still are like the Foolish Virgins, Mat. 25. 1. 2. Which had Lamps, which I take not only to be of profession, but a Series of duties, for they kept company  
I with

Χριστιανοὶ  
οἱ οἱ τὰς  
ἐν πλάτῃ τῆς  
Χριστοῦ φυ-  
λάσσουσιν.

Justin.

Veri Ortho-  
doxi di-  
cuntur a f-  
dei rectitu-  
dine &  
vita inte-  
gritate.

Jo. 17. 3.  
To rest in  
dutys  
without  
Christ, is  
like *Josephs*  
Bretheren  
who bring  
all things  
with them  
but *Benja-  
mine*.

with the Wife till the Bride-  
groom was coming, *i. e.* till  
they were to appear before  
Christ Jesus; & then they want-  
ed oile, *i. e.* Grace in their hearts,  
and a saving knowledg of Christ,  
as may be gathered from Christs  
answer to them, *vers. 12. I say*  
*unto you I know you not.* They did  
not in all their Duties labour to  
know Christ, so as to believe and  
rest on him for Salvation, there-  
fore saith he, *I know you not, de-  
part from me.* There must be a  
coming off from all Duty in  
point of Salvation, and there  
must be a reliance on Christ a-  
lone; and not to make that our  
Jesus which is but the way to  
him; here Satan doth not de-  
ceive the notorious Sinner, but  
the seeming devout Saint; these  
take a large step towards Heaven,  
and yet come one step short of  
Heaven, and so tumble headlong  
into everlasting Misery. When  
the Conscience is a little awa-  
kened or wounded upon the ac-  
count of some Sin, he will per-  
mit

mit the Sinner to go to Duty, there to seek for cure, but not to the Lord Jesus. By this wile he seeks to deceive the Heirs of the Kingdom, if it were possible, therefore beware in all conditions, of resting short of coming to Christ; for if Duty doth not lead the Soul to Christ the Saviour, that which usurps that office, i.e. of a Jesus, will certainly in the end Damn the Soul for ever; consider, this is one of the depths of Satan; therefore to the end he may not delude thee, and keep thee in this Snare, suspect every duty and ordinance, which doth not by Faith bring thee to Christ alone, both for grace and Glory.

18/), By reason of some gifts bestowed upon the Soul, as knowledg, it may be in the word of God, and ability to discourse of it; likewise a gift of Prayer even to admiration, now Satan is ready to tell the person he need go no further, for if God did intend to condemn him, he would

Ἐὶ δὲ δαας  
 χειρὶν καὶ  
 εὐγνώως τ'  
 αἰδᾷ σοι  
 ἀρετῇ Ἐὶ  
 δὲ μὲν ἔ  
 δὲ δαας σὺ  
 γραμματεῖ  
 λήγεις ἔα π

The Lan-  
 guage of  
 Satan.

not so liberally bestow such gifts upon him; he need not question but his condition and state is very secure, & by this means the Soul rests satisfied in what is bestowed upon it, but never looks to Christ, as the sole foundation of Salvation. O How many doth he deceive by this wile, that because of some supernatural gifts conferred upon them, conclude thence, they shall be saved. Have a care of this Golden bait, for it hath allured many Souls into everlasting Flames; for thou mayest have great knowledge, parts, and gifts, and notwithstanding all be a Firebrand of Hell, For if thou knowest Christ savingly, it is enough, though thou art ignorant in other things, but if thou knowest not him, all other Learning is as nothing, Jo. 17. 3. And if thou knowest him savingly, then thou lovest him really and superlatively. By promises of repentance and future obedience, live in thy Sins, gratify thy Lust, se-

cure

cure the World, follow the Customs of the times, thou shalt repent hereafter, which is many times *Judas* like; this I know to be the device of Satan, by which he prevents many from coming to Christ: tell some of their Sins, and the necessity of repentance, and coming to Christ by faith now; they will answer (by the instigation of Satan) they do intend to repent, and lead a new life, if they are by afflictions, or by the word, or some providence; sometimes convinced that those things should be done now, that they should turn to God, lay hold upon Christ, abandon all Sin, Satan will not let them now, but promiseth hereafter they shall do it; I fear too many are caught by this wile: but Reader be not thou one of them, but come to Christ now repentingly and believingly, for before it is not the Spirit of Christ that bids thee demur, and put off thy repentance and obedience, it is only the voice of

Satan. The Spirit of God saith to day, *Heb. 3. 15.* Satan is for to Morrow.

20<sup>th</sup>, Satan obstructs by telling the Sinner of the mercy of God, what if thou dost Sin, God is Merciful, he is full of Pity, *Exod. 34. 6. 7.* He is *gracious and long suffering*. Therefore question not but thou wilt do well, & we find this answer very ready in their Mouths, when we come to set their Sins before them, and demand how they expect to be saved, seeing they live so in Sin, the answer is, God is merciful, and I hope he will pardon my iniquities. By this wile of Satan the mercy of God is abused, and the Sinner undone for ever; it is true, that Gods mercys are infinite, and he is full of pity and tenderness unto poor Creatures, but his mercy will not save without Christ. I shall not now enter into that dispute, whether or no God could save Sinners by his mercy alone, without any Consideration of  
or

or relation unto the Lord Jesus, but this I assert from Christs own words, *Jo. 14. 6.* That there is no coming to the Father but by the Son, no coming to him for mercy, pardon, and salvation, but by Christ alone. But consider further, it is the Malice of Satan to thy Soul, and he designs only Cruelty, when he keeps thee in thy Sins, and yet flatters thee with hopes of Mercy; I do not write this to discourage any poor penitent Sinner from finding mercy, but to bring deluded Sinners from the abuse of it, and discovering the Wile of Satan, shewing them the only way to obtain it; for never think to be saved by his mercy, when thou hast lived as long as thou canst in Sin, for God is a consuming Fire to all such, *Heb. 12. 29.* And instead of extending Mercy, he will on the contrary Condemn thee, if thou dost not come unto Christ, *Rom. 8. 1.* *He impedes them, by*  
I 4 *begetting.*

begetting prejudices in them against the faithful Ministers of the Lord Jesus; and if he can but do this, he thinks he hath done the work; thus he did in the Jews, *Act. 3. 45.* when *Paul* and *Barnabas* had Preached Christ and so consequently Salvation to the Gentiles; they then contradict, and Blaspheme, and are filled with envy against them. Christs Embassadors are the very Butt Satan Shoots at, and he knows if he can but keep Sinners from imbracing their Doctrine, then he has them secure, because Christ has committed such treasure unto them, and has chosen them as instruments in an ordinary way to convert Sinners, and turn them from darkness unto light, and from the power of Satan unto God, *Ab. 26. 18.* and as Christ saith, *Jo. 15. 20.* *If they have kept my sayings, they will keep yours also.* Satan is not ignorant of this, that the Preaching of the Gospel is the means of conversion, and the hearing

hearing of it, the means of the begetting faith in the Lord Jesus, Rom. 20. 14. Therefore he doth all he can to prevent Sinners, & this he doth sometimes by scandalizing of them, and casting contempt upon them, giving forth names of *Schismaticks*, *Hereticks* and the like, as the Church of Rome hath done, and some others; sometimes by blaspheming the Doctrine they deliver, as though it was not congruent to the word of truth. But Sinner thou hast no reason to believe him, for he is a Lye, and a Murderer, and seeks the Blood of thy Soul, and under pretence of keeping thee from delusion, he deludes thee altogether: For although the World and Devil hate them, persecute them, and speak evil of them, that is no Argument that they are not therefore Christs Ministers and Servants, but rather that they are so, Jo. 15. 30.

22. Satan hinders, by persuading the Sinner, that Christs

service is very difficult, his Yoke is heavy, and his burthen Intolerable; that Christ is a hard Master, and will exact the whole tale of Bricks, but will not allow Straw; there is no abiding long in his Service, for there are several that have made tryal, but are returned to their former courses; if he become his Servant, he must take up his Cross and deny himself; he must be universal and constant in his obedience, Pray always, Watch always, and in all things, 2 Tim. 4.5. Thus Satan renders the service of Christ, as unlovely and intolerable as may be, to the end he may impede the Sinner from coming home to Christ, but Satan is not to be credited before Jesus Christ, therefore I say hearken to what Christ saith, Mat. 11. 30. *My Yoke is easy, and my Burthen is Light.* All his commands and injunctions are light and easy, because he puts under everlasting arms to support the Soul, and enables it to go cheerfully

fully under it. There is no service like his, for it is perfect freedom, and the Soul is never free till it is subject to him. The experience of all his sincere disciples and servants will confute this lying Argument of Satan, for there is not a faithful servant of his, but will say, they have found his ways pleasant, and his Burthen tolerable; thou maist hear them cry out of the thorn in the Flesh, 2 Cor. 12. 7. 8. of the Body of Sin, Rom. 7. 24. And of the Burthen of it, Psal 38. 4. *blunt iniquities are gon over my head, as a heavy Burthen, they are too heavy for me to bear.* But they are so far from accounting his service difficult, or crying out of the weightiness of Christs Burthen, that on the contrary they cry, *O how do we love thy Law; as David in Psal. 119. I rejoyce in them more than in his Treasure, so Paul, Rom. 7. 22. I delight in the Law of God, after the inward Man.* This is their language, give but strength Lord, and command what thou wilt,

*Da quod  
mandas &  
manda  
quod vis.  
Aug.*

τὰ βέλῃ τῶ  
 πονεῖς πῆ-  
 παρομένα,  
 Eph. 6.16.

wilt, let not this discourage thee, for it is only Satans wile.

23. If all this will not do, then he will let fly his fiery Darts, and by terrors, and horrors of Conscience, he will seek to scare the Sinner from coming to Christ, he will send forth Thunder and Lightening against the poor Soul, and threaten nothing but damnation, if it go to seek for Salvation; he will give it no peace, till it returns again to folly. Woful experience doth confirm the truth of this, many have tasted of the powers of the World to come, but yet by Satans Darts have been shamefully overcome. If Christ promise Peace, Satan will give the Soul nothing but trouble, he will terrify and amaze it if once it offer to look to Christ; when his sophistry and subtilty will not do, then he plays his Engines of War, and makes the poor Sinner willingly yield, and lay down Arms, upon condition of peace; It is willing to comply and yield subje-

subjection rather than stand the contest with such a potent adversary, but let not Satan with his fiery Darts beat thee back from coming unto Christ, the Captain of thy Salvation; Pray Christ to give thee the sheild of faith, wherewith thou may'st quench his fiery Darts, *Eph. 6. 16.* If thou come to Christ, he will tread this Enemy Satan under thy Feet, and bring thee conqueror out of the Field; for Consider, although Satans Darts are terrible, yet the terrors of the Lord are infinite, and there is none but Christ alone that can deliver thee from them both; therefore come and lay hold upon his strength, *Isa. 27. 5.*

24 Is by another means, perswading the Sinner his Sins are greater than can be Pardoned, and it will prove in vain to seek for a remission of them; God never promised Pardon or acceptance to such a one; Christ dyed not for such Crimson Sinners, therefore it is the best way to fit

fit still, and bare his burthen with content; for there is not Vertue in the Blood of Christ to wash their filthy and polluted Souls, or to justify them from their guilt; then he aggravates the hainousness of his Sins, in the number, nature, and circumstances of them; the number infinite, the nature abominable, and considering the circumstances irremissable; here he terrifies the poor Soul, so that it finds no rest, because it hath had Sin presented through a magnifying glass, but the mercy of God in Christ to be small, and altogether too short to cover his Wounds, or cure his distemper, by this Dart he drives away the Sinner from coming unto Christ, as *Adam* and *Eve* were driven out of *Paradise*, least they should eat of the *Tree of Life*, and live for ever. But believe not *Satan*, when he thus Wars against the Soul, for the mercy of God in and through Christ to poor Sinners is infinite; the Price which  
Christ

Christ paid was infinite, *It was the Blood of God, Act. 20. 28. Therefore he is able to save to the uttermost, Heb. 7. 25.* Although thy Sins are great, yet the mercy of God, and the merit of Christ, are much greater: Therefore come unto Christ when Satan thus assaults thee, and see whether he has not purchased Pardon for thee; are thy Sins greater than Peters, who denyed his Lord & Master? do they exceed Manasses; Idolatry, Murder, Witchcraft, 2 Chron. 33. 6. or Paul, when a Persecuter and Blasphemer, and Injurious, 1 Tim. 1. 13. Yet these penitentially returning to God, found mercy through the Lord Jesus, Rom. 3. By him we have access into this grace wherein we stand.

25. He doth all he can to bring the Soul into despair, and to try out as those, Jer. 18. 12. *There is no hope, but we will walk after our own devices, and we will every one do the Imagination of his own Heart.* Thus he served Judas,

I write not this that Sinners may presume, but that poor penitents may come unto Christ for mercy.

das, first leads him into Sin, then into despair, and makes him lay violent hands upon himself; and that notable instance of *Francis Spira*, who left the World in a despairing condition for his denying the Lord Jesus: This doth exceedingly dishonour God when we despair of finding mercy; unbelief is the main Wheel that moves this Engine of despair, 1. It calls Gods Pity and Mercy into question, as in *Psal.* 77. 8. *Is his mercy clean gone for ever?* 2. His Love and Grace, *vers.* 9. *Hath he forgotten to be gracious?* 3. His Faithfulness, as in *vers.* 8. *Doth his promises fail for evermore?* 4. His Omniscieny, and is ready to tax God of imperfection, *Like unto Man, hath he forgotten*, saith the despairing Soul. By this Dart he hath for a time kept some of the elect from coming unto Christ; till the Lord Jesus hath broke in, and rescued the captive out of his hands, and declared his faithfulness to his promise, and his readiness

readiness to save all repenting believing Sinners; it is certain that *Satan* keeps off more by presumption, then by despair, but when the one will not effect his grand design, *fail*. The destruction of the Soul, then he will make his best improvement of the others; if he cannot make the Sinner run precipitantly into Hell, he will labour to bring him into despair of ever getting to Heaven; now seeing *Satan* is thus busy, watch against his Wiles, Devices, and fiery Darts, remember what is said *Heb. 2. 17.* *Jesus Christ is a Merciful and faithful High Priest.* And in that *Jo. 1. 9.* *If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all unrighteousness.* Therefore I say, be not discouraged, but come unto Christ and thou shalt find Peace for thy Conscience, and rest for thy Soul.

26. Another fiery Dare by which *Satan* deters Poor Sinners from coming unto Christ, is by telling

כל-  
מומחיו  
אין  
אלהים

telling them there is no God.  
Psal. 10. 4. *The Wicked through  
the Pride of his countenance, will not  
seek after God : God is not in all his  
thoughts, or (as in the Hebrew)*  
all his thoughts are, there is no God.  
There have been, and are some,  
who have attained to that de-  
gree of impudence, as to deny  
that there is an eternal being,  
who himself was before all, and  
gave being and existence to all  
Creatures. *Diagoras, Milesius, and  
Protagoras Abderites, and Theodorus,*  
commonly called the *Abolishers*,  
and others, in former times, de-  
nyed that there is a Numen or  
Deity, that by his omnipotency  
hath created all things, and it is  
very much to be lamented, that  
there have been, and are at this  
day in *England*, those who bold-  
ly and impudently write and dis-  
pute against this eternal divine  
truth ; these have suffered the  
wicked one to abcecate the Eye  
of reason, and so they are led  
captive by him at his will ; but  
merhinks it is one of the absur-  
dest

dest points that may be, for a rational Animal thus ignorantly to reason; what, is there not a supream being, who created, sustaineth, and gubernates all things? It is most impudent to assert the negative, for either they must be produced into being from themselves, and so prove Independent; or else it is from some more noble supream and eternal being, who himself wants beginning, and so consequently will never cease to be; according to that maxim, *Quod erat principio effective, caret etiam fine*, That we have not our being from our selves; that no creature can be the immediate Efficient, or first moving Principle, in the production of it self, but that there is a supream Author and Efficient of all things, whom we call God, hath been so copiously proved by many Famous Men, both for Piety, and Learning, that I shall not now insist on it; Nay some of the *Heathen* Philosophers have owned, and declared

*Lactantius  
du plesses de  
vera Reli-  
gione Raw-  
leighs Guost  
cum multis  
aliis.*

declared that there is a God; the natural Phylosopher proves it *Ex motu, fine, & causa efficiente*. From the Motion, the End, and the efficient Cause, *Ens Finitum*, a finite thing, Closed within bounds and limits (as this World, and every Creature in it is) could not be, but from some Maker or Creator, with many Arguments to confirm it. The Moral Phylosopher hath found many strong Arguments, that there is a God, as from the Natural inclination and propensity that is in Man, to confess and own some God or Deity, for as it is seen in all Nations (though never so Barbarous) they Worship and Adore something for a Deity; there is such a divine Impress left upon the Conscience of Man, that *Lactantius lib. 2. Div. Instit. Cap. 2.* observed when they Swore, or Cursed, or Prayed, or Wished any thing heartily (especially when in affliction) their manner was to say *God, not Gods*; other Arguments they have, as the *Finis Ultima*,

*Deus, non  
Dii.*

time, and the *Summum Bonum*, the last end and chief felicity of man, and also from the consideration of good and evil, vice and virtue, and the reward in equity due to the one, and the Punishment belonging to the other; but I must not enlarge, for I intend only to declare the Darts Satan hath to shoot at Poor Souls, and sometimes he casts them at the elect, upon their conversion, or some time of weakness, or sore afflictions, but they are in the end repulsed by the power of Divine grace, and are extinguished by the shield of Faith. But now he fills others who live in wickedness, with some secret conceits that there is no God, that will call them to a strict account, therefore they persevere in their evil Practices, and totally neglect coming to Christ.

27. If they step so high as to grant there is a God, who is supreme and the Author of all things, then he is ready to persuade

*Democritus, Heraclitus, Epicurus and Lucretius, acknowledged a Numen or Deity, but denied the providence of the same.*

swade them that he concerns not himself with, nor observes humane affairs; as there have been many that he has deceiv'd by this Argument, and so they have thrown off the Yoke of obedience, and wholly neglected their Souls, so there are many to be found at this day, who have such strange conceptions of God, therefore they neglect coming to Christ; they are ready to say, as in Job. 22. 13, 14. *How doth God know? can he judge through the dark Clouds? thick Clouds are a covering to him that he seeth not, & he walketh in the Circuit of Heaven.* There are many such who are deceived with this, to think that God is bounded within the circuit of Heaven, & deny unto him all Prescience, Omnipresence, and Omniscience; that Fancy God doth not observe their minute, and eye every singular action of theirs; therefore they freely live, and dayly delight in Sin, and hearken not to the calls of Christ, by his Ministers inviting them

them to come unto him ; this is another obstacle of Satans, by which he impedes many, I fear, of those who go under the notion of Christians ; for this may be gathered clearly, if we do but view their actions ; O how greedily do they fall upon Sin, both Publickly and Privately ! without any abashedness or remorse, which they could never do, if they understood and believed that God sees and observes all their ways, *Job. 34. 21. For his eyes are upon the ways of Man, and he seeth all his goings ;* Moreover that he will render according to each ones deeds, as *1 Pet. 1. 17.* But whoever thou art, that dost cast thine eye upon this Book, and Satan doth suggest such a thing to thee, as that God doth not regard the actions of Men here below, sheild thy self against this Dart, by giving credit to the Word of God, *Job. 31. 4. Doubt not God see my ways, and count all my Steps ; Prov. 5. 2. For the ways of man are before the eyes of the*

the Lord, and he pondereth all his doings. And thus considering that God beholds all thy actions, and will call thee to account for them, and that thou art not able to answer him one of a thousand, when he enters into judgment with thee; will make thee more diligently seek after Christ Jesus, that thou maist be secured from perishing in & for thy iniquity.

28. If that will not do, then *Satan* perswades the Sinner that he hath no Soul distinct from the Body in Nature and Essence, but they are the same substance, thus he hath deceived many, with a base perswasion, that they are no better than the bruits; that their Soul is no other thing then their *Blood* or *Breath*, or some such like thing, and is not of a spiritual nature, which can exsist seperate from the Body; therefore there is no necessity of Christ to save it; it is not a spirit as many foolishly conjecture; then what need any care for the Salvation of it? thus the *Sadducees* of old

old were deluded by Satan, that Father of Lyes, and Lying Spirits, that there are no Angels or Spirits, *Acts* 23. 8. Which made them neglect Christ, who came to save the Spirits of all them that believe in him; to confute this, and remove this obstacle out of the way. read *Eccle.* 12. 7. *Then shall the dust* (meaning the Body) *return to the Earth as it was,* and the Spirit shall return unto God who gave it. Hear are these things observable in these Words. 1. Here is the Nature of the Soul, it is a Spirit [the Spirit shall return to God.] 2. The Author and Donator of it, *scil.* God: who creating it, infused it; and by infusing it, created it: the Soul is not communicated by the seminal vertue, in the conjunction of both sexes, as some vainly immagin; but it is a spirit created by God Immediately, and infused into, and united to the Body; which union makes a compleat man. 3. That it doth exist distinct from the Body, af-

ter the dissolution of it, for it returns to him that gave it, even when the Dusty Body, the House of Clay, is mouldred into Earth, which was the *Materia prima*, the first matter of it: Now if it were not a distinct Imaterial substance it could never be said to return to God, *Luk. 12. 4. Fear not them that can kill the Body, but are not able to kill the Soul.* Which words declare, that the Soul and the Body are two distinct things, although being united, they constitute one man. Now seeing thy Soul is of a Spiritual nature, that can exist, seperate from the Body, eject and abominate this brutish Argument of Satan, who to the end he might bring thy Spirit into the Place of Torment with himself, seeks to persuade thee, thou art no degree higher than a Beast, and so neglect coming to Christ, by whom Salvation alone is to be expected.

29. If they are convinced that the Soul is of a Spiritual Nature, (which no serious and rational

Man

Man can deny) then he Labours to perswade them that it is Mortal, and that when the Body dies, the Soul is annihilate, or at least dies with the Body till the resurrection, which is a time most uncertain, if any such thing be. So he perswades the Sinner to neglect Christ, and indulge his Sences; for if the Soul is Mortal, or must not appear till the general Resurrection, it need not be solicitous about a future being, for what man will take care to provide a Mansion, or Build a stately Fabrick when there is none to inhabit it? so who would busy their anxious thoughts about Eternity, when they themselves shall be utterly extinct in time? as concerning an immortal State when they are mortal; and shall one day totally cease to be? By this false Argument, he overthrows many a Soul; and intangles them in the Labyrinth of their Lusts, one continually attending the other, upon the consideration that the Soul is Mortal;

K 2

tal; but let it not be thy case, thus to hearken to the wicked suggestion of Satan; but believe truth, and the word of God, which evidently manifest that the Soul is Immortal, 2 Cor. 5. 6. 8. *We are confident I say, and willing rather to be absent from the Body, and to be present with the Lord.* If the Soul were not Immortal, the Apostle would not desire to be out of the Body, that so he being a believer, should be present with the Lord. So the Scripture before spoken to, fully manifests the Mortality of the Soul, Eccle. 12. 7. & Phil. 1. 23. To prove this at Large, I leave you to that excellent treatise of Mr. *Wadsworth* concerning the immortality of the Soul. But if the Soul be (as certainly it is) Immortal, & that by the decree of God it shall never die, or utterly cease to be; then that it may live for ever with Christ in bliss and hapiness, come unto him now he is pleased to invite thee.

30. And the next Impediment

ment is this, that there is no such Heaven and Hapiness for the Righteous as they imagin, neither is there any Hell to be a tormenting place for the Wicked. He sometimes is so bold as to set upon gracious Souls with these Falsities of his, but Christ brings them off victorious, and in fine fixes the Crown of Glory upon their Heads; but hear Satan implicates and insnares the Sinner, as may be daily seen if observed; for how few by their conversation do discover, that they believe and expect the Glory of Heaven, and an immortal state; or that they fear the torments of Hell; for if they did it would make a wondrous change in the Heart, Words, and Actions, the promises of Glory do not prevail with them to leave their Lusts; nor the threatenings of Eternal Torments, terrify them from the ways of Sin, but they go on vigorously in Satans Service; But O Sinner be not deceived, for there is cer-

Mat. 25.

34.

Luk. 12.

32.

Rev. 3.

21. 30.

certainly a reward for the Righteous, even Heaven, Life and Glory for ever, Ro. 2. 7. Certainly there is a Heaven, where God resides in magnificent Glory. Christ exalted at his Right Hand with Angels Adoring, and Saints admiring him, and where all Christs beloved ones shall be and reign for ever, 1 Thes. 4. 16. 17. *And so shall we be for ever with the Lord.* Likewise there is a place of Torment prepared for the Wicked, which is called Hell, Psal. 9. 17. *The Wicked shall be turned into Hell, and all the Nations that forget God.* Mat. 25. 41. *Then also shall he say unto them on the Left Hand, depart from me, ye Cursed into everlasting fire, prepared for the Devil and his Angels.* Therefore seeing it is certain there is a Heaven and a Hell, come unto Christ that thou mayest escape the one, and possess and enjoy the other.

31. By perswading them there will be no resurrection, I mention this because Satan is subtil, that

that if he cannot prevail with the Sinner by these Arguments, as that there is no God, or that he doth not intermeddle with, or observe humane affairs; or that he hath not a Soul which is distinct from his Body, or that it is not immortal, and also that there is no Heaven or Hell; I say, if the Sinner gets above all these, and is able to confute the subtle Sophyster, then he comes with the impossibility of the resurrection of the Dead, and so overthrows the faith of some. Whilst the Watchmen were a Sleep or absent, we find he sowed this seed among the *Corinthians*, which was the occasion of the Apostles wrighting that excellent Chapter to prove it, 1 Cor. 15. To which I refer the Reader; and if thou art one whom Satan seeks to keep in Sin, and neglect of coming to Christ upon this false Argument, labour to shake it off and come to Christ, that thou may'st be raised, and thy Soul and Body

*A Temporary and common Faith.*

reunited in that great day. The Sadduces were of this opinion, that there is no resurrection. *Mat. 23. 8.* But Christ confutes them, by that inference consequential from the Scripture, that God being the God of *Abraham, Isaac, and Jacob*, he was so of them Living *i. e.* in their Souls; and at the general resurrection their bodys should be raised in Glory, and with their Souls united together.

32. And lastly he deters them, by perswading them there will be no future Judgment. I should not have particularized thus, but have contracted and joyned some two heads in one; but considering that the Tempter is malicious, and subtil, and that means by which he doth impede one, he doth not lay to obstruct another; but considering our complection, inclination, and disposition; the place where; the time when; with all the circumstances and state of our condition, he most pollitickly bends

bends the force of his Temptation accordingly; so that if one will not do, he will not fail it possible to do by another: therefore I say one he may hold with that Argument that there is no resurrection of the Dead, and by that means he perswades him to all licentiousness; and another by this, there will be no future Judgment; therefore thou maist take thy fill of Sin, and never look after Christ Jesus, for if there is no Judgment, there is no need of Christ. O how many are there in this day of Sin and Abomination, that are impeded by some one of these Arguments. but I beseech thee let it not be thy case; but Read, and beg that thou maist believe these Scriptures, Heb. 9. 27. R. m. 14. 10. 2 Cor. 5. 10. *Ad.* 17. 31. Eccle. 11. 9, and 12. 14. And bare upon thy Spirit that of *Jerom*, *surgite Mortui & venite ad Judicium*. Arise ye Dead, and come to Judgment. And also consider this, that if thou hast a Soul,

that is immortal, and if there be a God, (which certainly is true) then his Faithfulness, Righteousness, Love and Kindness to his People, do ingage and oblige him to make good his Word, fulfil his Promises, and execute his Threatenings. Therefore begg grace that thou maist repulse all the Darts; discover all the baits and devices of Satan against thy Soul, and also that thou maist come unto Christ and accept of him upon the terms of the Gospel.

3ly. I come now to the third external obstacle or hinderance, which impedes the Sinner from coming unto Christ, and that is the World. 1. The men. 2. The things. 1. The men of the world have been great obstacles, and that,

1. By their corrupt Doctrines, as those Luk. 11. 52. Mentioned by Christ with an *ὀνειδισμός*, *Wo to you Lawyers*; for ye have taken away the Key of knowledg, ye enter not in your selves, and them who were en-

tering

ing ye bindred. Or forbid, those  
 Lawyers called νομακοί, are some-  
 times taken for the Scribes, called  
 γραμματεῖς τοῦ νόμου, because they  
 were writers of the Law, and  
 διδασκαλοὶ, 1 Tim. 1. 7. The  
 teachers of the Law of Moses:  
 they did expound the Law to  
 the People in Ezra 7. 6. But yet  
 by their false interpretation  
 took away the Key of Know-  
 ledg, i. e. the right meaning of  
 it, and so shut out both them-  
 selves and others from happi-  
 ness by their false and corrupt  
 glasses. Upon Texts of Scrip-  
 ture: it is probable they prohi-  
 bited and forbid the Jews to be-  
 lieve that Christ was the pro-  
 mised Messiah, therefore they  
 ought not to obey him, who is  
 the only way to Eternal Life.  
 Thus the Papists, Socinians, and  
 Pelagians, have perverted Souls,  
 and caused whole Kingdoms to  
 deviate and turn out of that di-  
 rect way, which leads unto  
 Christ; but O what a dreadful  
 account will these Soul-Mur-  
 derers

Οκωλύου-  
 ν.

Dionisius  
 de tribus  
 septis l. 2.  
 Chap. 11.

derers have to give in at the day of Christ. The *Papist* is for his Works and Merits; the *Soci- nian* for his Faith, not laying hold upon the object and Foundation, the Lord Jesus; the *Pelagian* for his free Will, he will come to Christ when he pleaseth. Others by a bare notion and assent; thus when they should do as the Apostle, 2 Cor. 4. 5. *Not Preach themselves but Jesus Christ*, they on the contrary Preach down Christ and extol themselves; but Sinner receive none of these Doctrines which Savour not of Christ, but reject them with that saying of *Augustine* when he read *Cicero's* Works, *They are not sweet because the name of Jesus is not in them.* Let him be alone exalted, and held forth as the Brazen Serpent, for the Eye of thy Faith to look unto, Jo. 3. 14. That thou mayst receive cure for thy wounded Soul.

24. By their evil example; for this hath a great influence upon the common sort, and generality

*Dulces non  
sunt quia  
nomen Jesu  
non est in  
illis. Aug.*

of mankind. He teacheth well who teacheth by examples. These pretend to believe in Christ, yet live like the Servants of Satan, Linaker reading the 6. & 7. Chap. of Mat. and considering the lives of Christians, threw away his Testament, saying, *Certainly, either this is not the Gospel of Christ, or we are not Christians.* I say this has been and is at this day a very great Let to poor Sinners, and keeps them from coming to Christ. The conversation of such who profess Christ, ought to be managed so uprightly, that thereby they might win others unto Christ; I know the evil of this by experience, for when I was *Puris Naturalibus*, in my Natural State and Condition, and observing the loose conversation of one who seemed a great Zealot for Christ and pure Christianity; it proved an obstacle unto me for a time, and kept me back from fully closing with the Lord Jesus. Therefore I only say this, Christians look to your lives,

*Exemplis  
sanè qui do-  
cet, ille do-  
cet.*

*Certè aut  
hoc non est  
Evangelium  
Christi  
aut nos non  
sumus Chri-  
stiani.*

lives, that they be exemplary for holyness; and Sinner look to the word of God, which will lead thee unto Christ, who is the best example and pattern of Piety.

3ly. By their Edicts and strict Laws against them, and their threatening of them. Thus the *Jews* threatned the Apostles, that they should not Preach up Christ, *Act. 4. 17.* And thus the *Papists* threaten people with fire and faggot if they come unto Christ; their Bloody Inquisitions scares many from believing, professing, and imbracing the truth of the Gospel; this they have done ever since Christs time; but let not these things deter thee, but consider the answer of the Apostles, when called before the Councel, *Act. 4. 19.* Whether it be right in the sight of God, to hearken unto you more then unto God, judg ye.

4ly. By keeping the word of God from them, and not permitting them to read the holy Scriptures.

tures, which are able by the assistance of the holy Spirit, to make one wise unto Salvation, 2 Tim. 3. 15. *Chrysostom* calls them *Anima Pharmaca*, the Medicines of the Soul; there the wounded may find cure, the blind may receive sight: the Scriptures are such a copious treasure, that the Soul may have full supplies in time of straits; there it may have counsel, as *David* had, they were the men of his counsel; there the Soul may come to understand its misery, the way of justification and Salvation by a Redeemer; who, and what person he is, that he is the Eternal Son of God, Jo. 3. 16. The only begotten Son of God. In fine, there are all things necessary to Salvation; it is like a well stored Magazin, wherein there is plenty of Amunition to offend, and defend against the Enemy, and also plenty of Provision to supply the wants of those inclosed in the Garison. But cruel Papists deny them to the Layety, and

and by that means prevents them from knowing who Christ is, and the necessity of coming unto him; many have been converted by reading the Scriptures, as *Augustine, Tertullian, and Luther*, with several others, therefore labour to get the Scriptures, to read and understand them, that thou maist come unto Christ, and that thy Soul may be made eternally happy by him.

59. By persecuting of, and destroying those, who are Christ's faithful Embassadors, that would bring them to Christ. Thus the *Papists* have spit out their poisonous venome; how many have they made to deny the Lord that bought them! although it must be confessed that God is pleased to order it so, that *Sanguis Martyrum est semen Ecclesie*, The Blood of the Martyrs is the Seed of the Church, and the more they have been oppressed, the more they have Augmented, and by scattering have been increased, as they were in the *Apostles*

*Justin Martyr* was converted by seeing the undanted Spirit of those who suffered for Christ. And many more instances I might give.

posses days, yet quite contrary to the design of their Adversaries, as it is said of the great King of *Affria*, *Isa. 10*. He designed to destroy Nations, not a few; But God designed no such thing, but only to convert and chastise those who had sinned against him; so the wicked persecutors of the World in all the ten bloody persecutions, and in the *Marian Days* here in *England*, their whole purpose and intent was to keep Persons from believing in Christ, and laying hold upon him for Salvation; therefore they destroyed the shepherds that the Sheep might go astray, others through fear of their cruelty be impeded and letted from coming, but that this may not hinder, consider that to have Christ at a dear rate, is better than to have the World at a Cheap; for thou wilt infinitely be a loser, if thou hast the whole world, and yet missest of Christ One Christ will make thee amends for all thy sufferings

sufferings and afflictions; but ten thousand Worlds can do thy Soul no good, nor help thee in the evil day, these sufferings are but light and momentary, but the Crown and Glory shall be eternal, 2 Cor. 4. 17.

2ly, The things of the World they impede. I shall not here particularly treat or make mention of them, because I have already exceeded what I first intended; therefore I shall only name those three usual heads, under which all are comprehended, *scil.* Pleasure, Profit, and Honour, these obstacles are mentioned by the Apostle John, under the names of the Lust of the Flesh, the Lust of the Eye, and the Pride of Life, 1 Jo. 2. 16. Oh how many have these worldly terrene vanities prevented from coming unto Christ; As

1. The pleasures of the world, both lawful and unlawful. as in Luk. 14. 20. *I have married a Wife and therefore I cannot come.* Here was not so much as a civil excuse

excuse from him, as from the two former, in *vers.* 18. 19. And why? because he thought such a delightful relation was lawful by divine appointment, and therefore he concluded he might very well answer, I cannot come, this man supposed it more just and equal, to solace, and felicitate himself with the injoyment of a Wife, then to come when the Lords Servants invited; but I fear he is not alone in this answer, for if we pass by former Ages, and only take a prospect of the present, we shall meet with many such answers; if not in their Lips, yet in their Lives; it is most perspicuously demonstrated: but remember this, that comforts are Lawful when Lawfully injoyed; and as the Apostle saith, 1 Cor. 10. 23. *All things are Lawful, but all things are not expedient.* For when any injoyment keeps the Soul from fully closing with Christ, (though never so lawful in it self,) it then becomes sinful; as

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in

in Luk. 14. 20. Instead of loving and delighting in, all must be hated in comparison of Christ, who is the eternal delight of the Father, Prov. 8. 30. The joy of Angels, and the glory of Saints.

2. Those pleasures which are unjust, base and sordid; which true vertue and ingenuity never invented, which only gratify the brutish part of man, and have *Plus Alloes, quam Mellis*, more of Gall, then of Honey in them; which do immerge and drown the Sinner in sensuallity, nay, may I not say in brutish bestiality; which make him forget God his Creator, and neglect coming unto Christ the only Redeemer and Saviour of Mankind. How many in this Age prefer the gratifying a base Lust, before the obeying a glorious Jesus? their sordid pleasures before the welfare of their immortal Souls; they will do more to please one single Lust, though it be to their eternal detriment and loss; then to delight Christ and Angels, by converting,

verting and turning to him, for there is joy in Heaven at the conversion of a Sinner. There is no reason to be given, why a Sinner should be held by such Cobwebs as these: but we see by dayly and woful experience, that their Lust prevails more to keep them from Christ; then all the sweet invitations & promises of Christ will do to bring them unto him. They will go Twenty Steps after a vain pleasure, to damn their Souls, but not one in order to the Salvation of them; it may be when some dark Providence beclouds them, when the Night of affliction overshadows them, and the Terrors of Conscience affright them, old decrepid Age hath imbecillitated and decayed them, and Death stands ready to attend them; then it may be, but not till then, (when the delicacies of this World are imbittered and have no relish) there may be some faint desires after those sweet Celestial Pleasures, which are at the right hand of God

God for evermore, *Psal. 16. 1.*  
But O Sinner, neglect not Christ  
for a Vanity, a more then Van-  
ity; let not temporal Pleasures  
be preferred before eternal felici-  
ties; what for a momentary de-  
light, hazard everlasting Treas-  
ures; I have before declared  
what thou shalt have if thou  
comest unto Christ, weigh them  
in the Ballance of sanctified rea-  
son, and try them by the Touch-  
stone of the Scripture, and then  
see whether Christ and his plea-  
sures, be not to be preferred be-  
fore all others.

2. The Profits of the World,  
are great impediments, when  
these stand between Christ and  
the Sinner, and if he comes to  
Christ, he must transileate and  
leap over all these, he rather  
chooses to sit down contented  
with his Worldly Portion, and  
to take the Left hand, rather  
than the Right hand blessings;  
give him but the Earthly and ce-  
lestial, let who will take the  
Heavenly and Celestial Mansi-  
ons,

ons, this kept the young man from closing with Christ; this made Demas forsake Paul and embrace this present World; and many others both then and now, To Err from the Faith, and drown themselves in destruction and perdition, Tim. 6. 10. What made Judas betray the Glorious Jesus, but the vain Profits of a perishing World? what is the great support of the Papists Religion, but their Gain, and Profits from their several quarters? this makes them debase Christ, instead of exalting him, and Daphne-like run away from the great Apollo, scil. the Lord Jesus, when they should willingly run themselves and incourage others to come and meet him, but as the Poet said, the greedy and cursed desire of Gold doth destroy men; how are men lincked with these Chains? these Silver shrines cause multitudes to prostrate themselves to the base Diana of this World, i. e. their profit; when Christ is Preached up to be

Mat. 19.  
22.

*Exilio est  
avidis Ma-  
re Nautis.*

*Quid non  
mortalia  
peccora co-  
git, auri sa-  
cra fames*

*Act. 19.*  
I think  
this  
Chapter  
would  
serve ex-  
cellently  
to paint  
forth the  
Whore of  
Rome with  
her Deme-  
trius's.

*Multa pe-  
nitibus de-  
sunt muta.*

*Quanto  
quisque si-  
bi plura  
negaverit,  
a Diis plu-  
ra feret.*

be the only Saviour, and Sinners  
are beseeched and exhorted to  
come unto him; then come the  
Idol-Worshippers of this World,  
and cry *Great is Diana of the E-  
phesians*; Great profit and gain  
there is to be had if we adore  
this false Deity. But least I be  
too prolix I will contract; let  
not the thick clay of this World  
so depress and weigh down thy  
Soul, that thou canst not fore-  
loft to meet a Jesus; for it is  
Christ, not Gold, that can save  
thee; it is Heaven, not Earth,  
that can truly enrich thy Soul,  
here thou maist desire still, and  
be in want; but if thou comest  
to Christ he will possess thee  
with everlasting Treasure, thou  
shalt satiate thy Soul, with the  
riches of Heaven; in a word,  
the more thou dost deny thy  
self in the things of this World,  
the more thou shalt receive  
from Christ, as grace here, and  
Glory for ever, *Psal. 84. 11.*  
Therefore let not vanity possess  
thy Soul, and keep out him,  
who

who is all, and in all, Col. 3. 11.

3. The Honours of the World are great hindrances, these elevate the Soul above the bounds of reason, and please it with a vanishing glory; which like the flower this day is Beautiful and pleasing to the Eye, but to morrow is quite withered and decayed: Christ tells us of some such, *Ja. 5. 44. Which receive Honour one of another, but seek not the honour that cometh from God only.* And in the beginning of the *ev. 1.* Christ makes it an Argument of their unbelief, *How can ye believe?* (saith he) the Interrogation implies a Negation; as if he should have said, whilst you thus seek after the honour of Men, ye cannot believe; there is a kind of impossibility in it. How few *Moses's* or *Galeacen's* are there in the World? who devote themselves of this fading Earthly Honour, to the end they may partake of true honour, immortality, and eternal Life, *Rom. 2. 7.* Dayly observation

*Non semper  
idem flori-  
bus est ho-  
nos vernis.*

doth confirm this; I need not stand to give instances, for the World doth afford innumerable both abroad, and at home, where for this Worlds glory will receive Christ, and everlasting bliss; but let it not be so with thee, Reader, who ever thou art. Fix thine Eye upon Christ, and that Crown of Righteousness he will give thee. Here thou maist live in honour, but like a Candle, which gives but a dim light, and soon is extinct; but if thou come unto Christ, thou shalt shine as a Star in the Firmament, and as the Sun for ever and ever.

*Dan. 12. 3.*

*2 Cor. 10.*

*45.*

*2 Cor. 10.*

I come now to the second particular, which is to declare what impediments there are *ab intra*, from within, that let and hinder Sinners from coming unto Christ, and there are many of them. I shall begin first with carnal reasonings, which are great obstacles in the Sinner's way, and these must be thrown down, before the Sinner will come unto Christ, for they are strong

strong holds, which keep the Sinner secure, 2 Cor. 10. 4. He is, as it were, in a Garrison by these his reasonings. 1 Saith Reason, how can God assume the Nature of Man? live and converse among Men? suffer and Die, and be made a Curse? can these things be? is it possible for God to Die, who is immortal? I can never believe it; my Reason cannot apprehend or conceive it; it can never dive into my thoughts, that God would ever come down from Heaven, to suffer for Men, to satisfy for their Sins: is not God infinite? is he not from eternity to eternity? and shall he be made a finite Creature, and of yesterday? certainly this doth derogate from the Honour of God, and doth reflect upon the greatness and infiniteness of his glorious Majesty. Is it not said of God, his Throne is in the Heavens? and that no Mortal Eye can behold him? and if it be so, I have no reason to believe that

*Phil. 2. 6.*

It was God, who shed his Blood without the Gates of Jerusalem, and that I must expect Salvation from him alone. To the removal of this Impediment. 1. I say art thou wiser then God, that thou thus reasonst against the revealed truth? for in 1 Tim. 3. 16. It is said, *God was Manifest in the Flesh; i. e.* The second Person in the glorious Trinity, who was equal with God the Father, did assume humane nature, and was manifest in the Flesh, and became *God-man* united in one person, although there ever remains two distinct Natures. 2dly. This *God-Man* suffered for Sin, he made himself a Sacrifice to satisfy divine justice; therefore it is said, *Act. 20. 28.* The Church of God which he Purchased with his own Blood: not that the divine Nature shed Blood, or suffered, for that is impossible, and incapable of afflictions, or death, but that nature which was united to the divine, suffered and effused Blood.

Blood by which our Sins are  
 washed away ; we redeemed and  
 reconciled unto God, *Rev. 5. 9.*  
*1 Jo. 3. 16.* Hereby perceive we the  
 love of God, because he laid down his  
 Life for us ; His Life who was  
 God blessed for ever , *Rom. 9. 5.*  
 went to redeem us from eter-  
 nal Death. 3. This great truth  
 is a Divine Mystery, no where  
 revealed but in the word of God,  
 as Christ said to the Jews, *Jo. 16.*  
*5. 39.* Search the Scriptures, for in  
 them, ye think ye have eternal Life,  
 and they are them, that testify of me.  
 Therefore thou must not reason  
 with Flesh and Blood ; or think  
 ever to comprehend this by Car-  
 nal disputes and reasonings; for  
 these do but exalt themselves a-  
 gainst the knowledg of God, and  
 are not brought into the obedi-  
 ence of Christ , as *2 Cor. 10. 5.*  
 The Gospel calls for Faith, which  
 is a supernatural Work, for ac-  
 cording to that common saying,  
*Although it is not contrary to reason,*  
*yet it is above it.* And if by reason  
 it might be apprehended, Faith  
 would

1 Cor. 1.  
21.

*Credo quia  
in dixisti.*

would then be unnecessary; but Faith is absolutely necessary, for without it, it is impossible to please God, Heb. 11. 6. *And he that believes shall be saved. Jo. 3. 36.* In a word, if thou wilt not come unto Christ, till thy Carnal reason, or thy Worldly wisdom (as the Apostle calls it, 1 Cor. 2. 6.) can comprehend this profound Mystery, thou wilt never come, for as the World by Wisdom knew not God, so neither canst thou by that Wisdom know Christ, for he said unto Peter when he made that excellent confession of the Deity of the Lord Jesus; *Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven, Mat. 16. 17.* Therefore let this be no Lett unto thee, when thy Reason cannot conceive the Depth of this Mystery, but humbly beg God to give thee Faith to apprehend and believe it, because the holy word of God doth declare it, against all *Arrians* and *Socinians* whatsoever.

2ly, 1

2ly, I cannot conceive, saith the Sinner, carnally reasoning, how finite Punishments, could satisfy for infinite offences; and how it may be then safe for me to venter my eternal welfare on this account; could so small a time of suffering, procure Redemption from Eternal Torments; this cannot stand with reason, For an infinite Person is offended, and so an infinite Punishment is due for every Sin. All this is granted, that every Sin deserves eternal Punishment, because an infinite Person is offended: and yet it is clear, both by Scripture and reason, that the Punishment Christ underwent, (though but finite as to the time,) has satisfied fully for infinite offences; Gods Justice is thereby Salved, and the Sinner who is brought to believe, eternally saved. 1. His obedience to his Fathers will; the Scripture saith, Heb. 10. 10. By which will we are sanctified, though the offering of the Body of Jesus once,

ἐφ' ἑαυτῆς, one single time wherein  
 Christ suffered, although but  
 Momentary as to the duration,  
 yet it made full compensation  
 and satisfaction for the eternity  
 of misery due to Sinners, v. 12.  
 But this Man, i. e. The man Christ  
 Jesus, After he had offered one sa-  
 crifice for Sin, for ever sat down on  
 the Right hand of God. AV. The  
 Scripture declares that the fi-  
 niteness of Christs sufferings, in  
 the regard of the time, made  
 infinite satisfaction, and it is  
 proved from the particle, after  
 which implies the work first done  
 and then after that he sat down  
 for ever on the Right hand of God the  
 Father, 14. v. By one offering he  
 hath Perfected, for ever them which  
 are sanctified. That is to say re-  
 ally and effectually purge from  
 all their Sins, reconcile to God,  
 and justify all Gods Children.  
 2dly, The Person that suffered  
 was an infinite Person, therefore  
 his suffering, although but for  
 a Time, was infinite, and made  
 compleat satisfaction, for it is

Proved a-  
 bove be-  
 cause he is  
 God.

is Rational to conclude, that the sufferings of an infinite Person, though but temporal, should satisfy for infinite Transgressions; as that one offence of a finite Person, done against an infinite God, should merit and deserve infinite Punishment; for as the offence is according to the greatness of the circumstance and the Person offended; so is the suffering accounted according to the magnitude of the Circumstance, and the Person who suffers. I shall further illustrate and make this plain, by this Simile; suppose a person lies in Prison for ten thousand Tallents of Gold, and there he is to remain till the Law be satisfied, and the Debt Paid; but he is no way solvent or able to discharge himself, or make satisfaction; Reason will here conclude it to be no injustice in the Creditor to keep this man in Prison, though it were to eternity, because he cannot pay the Debt; but if in the interim a Man comes who is

Had Christ  
always  
suffered,  
then he  
could ne-  
ver be sa-  
tisfied.

sufficiently able, and with all freely willing (although no way obliged) to pay this great Sum, in the behalf of the Debtor, common Reason will here also conclude it most equal, that the man should be set at liberty because the Law is satisfied and the Creditor has his full Debt, and yet the man that discharges the Debt, doth not lye in Prison one Minute; but will reason apprehend and conclude this most equitable, and not the former, which is as clear and evident as this? for thus I apply it, the Debtor is the Sinner, who has contracted an infinite Debt, and is liable to infinite punishments, because he cannot himself any way pay it; and it is most just with God to inflict condign punishment, and exact infinite satisfaction; and lay eternal torments upon him; but Christ who is able and willing to discharge the Debt, and satisfy the Law, in all its demands, pays the uttermost Farthing, and contents

the

the Creditor, *scil.* God much more then if the Sinner had suffered to all eternity; for the Damn'd in Hell are suffering, but can never satisfie the justice of God; but Christ hath done it compleatly; for the *λύτρον*, the price he paid was his Life, Mat. 20. 28. *The Blood of Christ*, 1 Pet. 1. 18, 19. Therefore let not this ungrounded reason keep thee from coming unto the Lord Jesus.

3/y. I cannot understand how the Righteousness of another can be made mine; and that by imputative Righteousness, I shall stand Righteous and justified in the Sight of God; must not every one have his own personal Righteousness? for according to the works will God judg; and it cannot be the Righteousness of another imputed to me that can save me. I shall not stand long in answering this, because it is learnedly handled and answered by our Divines. But know this that thy own personal Righteousness will

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will not save thee, nor justify thee in the Sight of God, for it is imperfect. 1. In that all thou doest is mixed with Sin, the very good: as Eccle. 7. 20. *There is not a just man upon the Earth that doth good and Sinneeth not*; Even in his doing of good; as one excellently observes. But let us observe this Scripture well, and we shall find enough in it to confute the Self-justiciaries and perfectionists in the World, both Papists and Quakers. 1. It is to be granted, that the Pen-man of this Scripture was guided by an Infallible Spirit, for all Scripture was given by divine inspiration, 2 Tim. 3. 16. and 2 Per. 1. 21. and if so, then the true explication of it is to be believed. 2. He doth not say there is not a Man, or there is not an ungodly Person upon Earth, that doth good and Sinneeth not; but there is not וְיָדִיקִים a Just or a Righteous man, as in Isa. 41. 26. these just and righteous men called \* Tsadikim \* where such | who gave

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gave themselves to the study of the Scriptures. 2ly. They would conform to what the Law required as to the external Part of it. I think these went as far as any who pretend to perfection; and yet they came short of it, they Sinned notwithstanding they were such, whom the Lord is said to Love, *Psal. 146. 8.* for the same word is used for a righteous Man. 3. Here is this also to be taken notice of; *Not a just Man upon Earth*; which must not be taken only for that present time, in which *Solomon* wrote this; for that would be to limit the Text to too narrow a compass; but it must be taken for all those who are numbred among the Righteous ones, ever since *Adam*, throughout all generations, (Christ only excepted) that none of them do good and Sin not. 4. *Doth Good*, The word sometimes signifies to prepare as if he had said there is no just Man, although he prepares himself (with great diligence) to

*Psal. 103. 17.*

אֵלֶּיךָ  
צְדִיקִים

יעשה

to do good, that doth it, and yet  
Sinneth not in the doing of it,  
from which we gather this, *That*  
*there is no mere Man, who hath a*  
*compleat personal righteousness, by*  
*and for which he shall be justified in*  
*the sight of God.* Therefore there  
is need of a more perfect and  
compleat Righteousness ade-  
quate and commensurate to the  
whole Law of God; and there  
is none other that is perfect, but  
the Righteousness of the Lord  
Jesus; which must by imputati-  
on of God, and apprehension of  
Faith, be made thine, or else  
thou art miserable for ever. 2.  
It must not be by the Works of  
the Law, that thou canst be ju-  
stified, as the Apostle asserts,  
*Gal. 2. 16. By the Works of the Law*  
*shall no Flesh be justified.* Here he  
is peremptory, he excepts not a-  
ny one, let him be who or what  
he will, *Jew, or Gentile,* there is  
no hopes of being justified by  
his own Righteousness; which  
can be no other but the deeds of  
the Law. I question not but  
those

those Jews the Apostle mentioneth, Rom. 9. 31. who followed after the Law of Righteousness, so as to be justified by it; were as exact, circumspect, and upright in their conversation, if not more then those in our days who vainly pretend themselves perfect, yet that Righteousness would not justify and save them: why then should any one expect to be justified by his own Personal Righteousness? it may be thou art unwilling to be accounted a Sinner, and Debtor that cannot pay his own Debts, as the Scripture saith, Gal. 2. 17. *Whilst we seek to be justified by Christ, we our selves are found Sinners.* Therefore by Christs Righteousness imputed to thee, thou canst alone be justified. 3ly. It must be one of these two ways; thou must be justified by thy own Righteousness, or by the righteousness of another imputed to thee, for there is no escaping the Curse of the Law, without a perfect Righteousness, Gal.

Do but watch and examine thy heart one quarter of an hour every day for a Month, and then tell me whether thy own Righteousness is not imperfect.

*Nullus po-  
test Legem  
servare, hoc  
Modo, quo  
iuxta praecepit.  
Thom. A-  
gu. in cap.  
3. ad Gal  
ect. 4.*

*Per Legem  
nemo un-  
quam ad  
visionem  
Dei rediit.  
Rupert  
ib. 1.  
Comment.  
in Cap. 1.  
Jo.*

*Gal. 3. 10. Cursed is every one that continueth not in all things that are written in the Book of the Law, to do them. But by their own righteousness it cannot be, for that is imperfect as I have already declared, and if it be imperfect, it can no way satisfy the Law of a righteous God. For he that keepeth the whole Law, and yet offends but in one point, is guilty of the breach of all, James 2. 10. and if guilty of all, then thou canst never satisfy for any, for the Law cannot now be satisfied by any meer Man, as Thomas Aquinas confessed, saying, \* No man can keep the Law, in that manner which the Law commands, i. e. perfectly, so he saith, Implere totam Legem, est impossibile, To fulfil the whole Law is impossible. And another saith, By the Law no man shall come at any time to the vision of God. And if not by the Law, then it must be by some other means or way, and that way is only Christ, Jo. 14. 6. and his righteousness imputed to the person,*

person, and apprehended by Faith, by which it becomes really his; so that I say it must be the righteousness of another, scil. Christ imputed, that is the cause of justification in the sight of God, this is confessed by many of the Learned Papists themselves; Bellarm. in saicu. Christi righteousness is ours, because he satisfied the Father for us; and it will not be absurd if any one say, that the righteousness and merits of Christ are imputed to us, when they are given and applyed to us, as if we our selves had satisfied God for our faults. Tappan asserts, we are justified by the imputation of Christs merits. Others of them say, We are justified by the imputation of Christs righteousness, only apprehended by faith. I could here give many others who affirm, that by Christs righteousness imputed to us we are justified, and so stand righteous in the sight of God, for there is no other righteousness can do it, men stumble not at this that thou must rely upon the imputative

Bellarmin.  
de Justit.  
lib. 1. cap.  
2. dicitur  
Christus  
Justitia nostra,  
quoniam  
pro nobis  
satisfecit  
Patri  
Tom. 2.  
Art. 22.  
pag. 36.  
Nos per im-  
putationem  
justitiae  
Christi fide  
apprehensa  
tantum ju-  
stificari  
Vega. li. 7.  
de Just.  
Cap. 15.  
& Staples  
de just.  
cap. 9.

*Tantum per  
imputatio-  
nem Justitia  
Christi qua-  
tenus fides  
nostra ap-  
prehendit  
misericor-  
diam atque  
Justitiam  
Christi  
propter me-  
ritum Chri-  
sti, nos  
Justificari  
coram Deo  
Colonienſis  
Canonici &  
Auctores.  
lib. Obla-  
a Caſare.*

*Tap. Tom.  
2. Art de  
Juſt. p. 26.  
ſicut Chriſto  
noſtra ſcele-  
ra a Patre  
ob ſpontane-  
am eorum*

*aſſumptionem & ſcorporis myſtici intimam unionem im-  
putantur, ita ejuſdem juſtitiaque nos capitis, nobis ejuſ-  
membris ad juſtitiam et vitam eternam imputatur.*

tative righteousness of another for justification, and not upon thine own subjective, because thine is imperfect, but that of Christ is compleat, and as the Apostle saith, we are compleat in him, Col. 2. 10. and it is certain, we can be compleat in none else. That made the Apostle Paul so willing to be found in Christ, Phil. 3. 9. this imputative righteousness has been much disputed off, how it could be made ours; but it is clear and evident, 2 Cor. 5. 21. *He was made Sin for us, who knew no Sin, that we might become the righteousness of God in him*, from which Scripture it is plain, that our Sin was imputed unto Christ, and it could no other way be his, for he knew no Sin of his own. So also his righteousness became ours, by imputation and apprehended by Faith. So saith the Learned Tapper, *As our offences are from the*

*Father*

Father imputed unto Christ, for his spontaneous assumption of them, and the intimate union of the Mystical Body, so his righteousness, as our head, is imputed to us, his Members to justification and Life Eternal. I shall only add that of Justinian the Jesuite, to shew how he proves imputative righteousness, These are blessed (saith he) to whom God imputes righteousness, as if he should say, he confesses that a payment to himself; for the word [to Impute] is taken from an humane custom; for the Creditor is said to account the Money received, when he confesses to account it paid, which Action from the Lawyers, is termed exceptilation or a discharge, which is an imaginary solution, done without the intervention of the thing, and is compared to a Payment; which form of speech wonderfully agrees with free justification; for as if the Creditor doth account the Money to be received from the Debtor, he is free from Obligation; so he to whom God accounts righteousness as received, is free from the guilt of Eternal Punishment, for the

It is much more Emphatical in the Latin.

Justinianus  
Jesuita in  
Cap. 4.  
Epist. ad  
Rom. Fol.  
144.

the Sinner himself is no way solvent, or able by any means to satisfy for his faults, but God beholding Christ, by the help & benefit of his own free divine Grace, works repentance in the hearts of the Faithful, and so freely forgives them their Sins, So far this Learned Jesuite. Thus then to conclude this head, I say, it is the righteousness of the Lord Jesus imputed of God, and received and applyed by faith, that will save us and justifie us in the sight of God, therefore come unto Christ by Faith, and lay hold upon this perfect and compleat righteousness of his, that thou maist be freed from thy guilt, and also from eternal destruction.

2ly. The blindness of the mind, this is a great impediment, for by Nature Sinners are Darkness in the very abstract, Eph. 5. 8. The understanding is darkened, being alienated from the Life of God through ignorance, Eph. 4. 18. The Natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can

can be know them, for they are Spiritually discovered, 1 Cor. 2. 14. He is ignorant of himself, *γνῶσις οὐκ ἔχει*. Juvenal. *de celo descendit*, Know thy self descended from Heaven. 2. Of his misery, for Man is in a most deplorable state and condition, being lost, and liable to eternal condemnation, unless Christ deliver him from it; and the greatest part of his misery consists in this, that he is for the most part insensible of his sad condition; for it is the first step to happiness and felicity, to be made sensible of ones misery; for this moves the Soul to look out for a remedy. 3. He knows not his wants and indigences: Man in his Sinful lapsed state is full of wants. 1. He wants Pardon for his Sin, for if Sin be not forgiven, the Soul is undone; if the guilt of Sin doth remain upon the Soul, when it enters upon an Eternal State, the Soul is lost for ever; and must lye cursed in intolerable and inextinguishable Flames to all eternity, Mat. 25. 41. 2. Grace and

and holyness for the Soul, Jo. 3. 3. Except a man be Born again he cannot see the Kingdom of God. Heb. 12. 14. Follow peace with all men; and holyness, without which no man shall see the Lord. 3. A Mediator to interceed and procure these and all other Mercies for the Soul; which Mediator is only the Lord Jesus, 1 Tim. 2. 5. There is a Mediator between God and Man, the Man Christ Jesus. 1 Jo. 2. 1. We have an advocat with the Father, Jesus Christ the Righteous. Did the Sinner but understand his wants and necessities, he would not much be intreated to come unto Christ, That out of his fulness he might receive Grace for Grace, Jo. 1. 19. 4ly. The mind being darkened, doth not discern the evil of Sin. Chrysostom when threatned Exilement by Eudoxia the Empress, answered, I fear nothing but Sin. He saw Sin to be the greatest and worst of Evils. The Apostle Paul when he was divinely illuminated, exclaimed and cryed out of the

the exceeding Sinfulness of Sin.  
*Rom. 7. 13.* which made him look  
upon himself as most miserable;  
& therefore he so pathetickly, &  
affectionately expresseth and be-  
waileth his state by reason of sin,  
which remained (although not  
regnant) within him, *v. 24.* *O*  
*Wretched Man that I am,* (not that  
I was, as some vainly would per-  
vert the Text) *who shall deliver*  
*me,* (not the unconverted Sin-  
ner) *from this Body of Death:* This  
present state I am in now; I  
have a Body of Death, Sin cleaves  
close to me, it is tyed to me as  
a Dead Corps; therefore I am  
wretched now because of this  
Body of Death, and not when I  
was a Persecuter, a Blasphemer,  
and Injurious. Thus doth a per-  
son truly enlightened, see the  
evil of Sin, and lament over it,  
so the Prophet *Isa. Chap. 6. 5.*  
then said I, *Wo is me for I am un-*  
*done, because I am a man of unclean*  
*Lips.* Here we see two eminent  
and holy Servants of the Lord  
bemoaning their Sin, (the one a  
great

Rom. 7. 25.

great Prophet called by *Piscator Magnus Propbeta*, the other a great Apostle) but why? because they perceived the evil that is in Sin, and if Sinners did but know the evil of Sin, they would cry out so too, and thank God with the Apostle that there is a Christ to go unto; but because they see not the Evil, *Jo. 17. 15.* therefore they imbrace it, and refuse Christ. 5. Ignorant of the wrath of God revealed against obstinate Sinners, this makes them regardless of Christ, for did they but know with a sanctified knowledg, what God hath threatened against them, they would tremble and be astonished, at the tremendous and terrible noise of those Thunder claps, as the Children of *Israel* were, when God descended upon Mount *Sinai*, to deliver the Law unto them: but because of this stupidity, Sinners are secure without a Jesus, not considering, that *The wrath of God is revealed from Heaven, against all ungodlynes,*

and unrighteousness of men, Ro. 1. 18. To them who obey not the truth, but obey unrighteousness, (such are all those who obey not Christ and his Gospel, 2 Thes. 1. 8.) Indignation and Wrath, Tribulation and Anguish, upon every Soul of man that doth Evil, of the Jew first, and also of the Gentile, Rom. 2. 8. 9. Now I say, did Sinners but rightly conceive of this wrath of God, which he hath denounced against them, they would soon hasten to come to Christ Jesus, for refuge and safety from it, for it is he alone that can do it, 1 Thes. 1. 10. Jesus who delivers from the Wrath to come. But whilst they neglect coming unto Christ they are treasuring up wrath against the day of wrath, treasures of Wrath; but who is able to indure the least grain of it (may I so express my self) in its extremity? for such as his power is, such is his wrath; it is terrible, yet without passion, infinite, yet without mitigation; intolerable, without cessation;

Rom. 2. 5.

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and

and swift to consume the Sinner yet without any motion in God. O the ineffable, and inconceivable torments that will be the consequence of impenitency, and final neglect of the Lord Jesus. 6. Ignorant of that glory and blessedness they would partake of, if they came unto the Lord Jesus, they cannot discern that glory, because their Eyes are blinded, and their Faces turned away from God. There is a vail of Ignorance over their Hearts, which is taken away from believers who are come unto Christ, 2 Cor. 3. 18. But we all with open Face beholding as in a glass, the glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Lord. There is a blessedness and glory in this Life, believers are partakers of, and invested with. They are blessed in Life, Mat. 5. 2. to the 12. v. Blessed at death, Rev. 14. 13. Blessed are the Dead which dye in the Lord, Blessed at the day of Judgment, when the wicked

wicked are Cursed, Mat. 28. 34. Come ye blessed of my Father, (saith Christ) Inherit the Kingdom prepared for you, from the Foundation of the World. And they remain blessed for evermore, 1 Thes. 4. 17. I cannot here number up all the blessedness of the Saints. The glory is unconceivable, 1 Cor. 2. 9. It hath not entred into the Heart of man to conceive, the things God hath prepared for them that love him, 2 Cor. 14. 17. A far more exceeding and eternal weight of glory. Believers shall be glorious for ever, Dan. 12. 3. They shall shine as the Sun in the firmament, and as the Stars for ever and ever. And because the darkened Mind apprehends not this Glory & blessedness, therefore it slights coming unto Christ. 7. The Carnal mind is ignorant of Christ; as John Baptist said to the Jews, There stands one amongst you, whom you know not, Jo. 1. 26. So I may say to many, who terme themselves Christians, there is one who is dayly Preached among

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you

*Ignori nulla  
Cupido.*

you, yet ye know him not; and it is evident by this, you come not to him. 1. They whose minds are darkened, know not Christ essentially, *i. e.* that he is very God, and very Man; as *Rom. 9. 15. God over all, blessed for ever.* The man Christ Jesus, *Tim. 2. 5.* 2<sup>dly</sup>. They are ignorant of him in his offices, as King, *Psal. 2. 6.* as Prophet, *Mat. 21. 11.* as Priest, *Heb. 3. 7.* 3<sup>ly</sup>. They understand not that he is the only, and alone way to the Father, *Jo. 14. 6. I am the way, the truth, and the Life; no man cometh to the Father but by me, Acts 4. 12. for there is Salvation in none other.* He is the only way to all happiness, Peace, Comfort, and Eternal Life, *Jo. 3. 36.* But the benighted Soul being altogether in the Dark, as to these things, wholly defers coming unto Christ. 8. They whose minds are Blinded, know not God, who is the fountain of all Good; if they had but a Spiritual understanding concerning God.

God, they would not desire to be long away from Christ; and where there is not this divine knowledg, the Heart cannot be good, *For it is Life eternal to know the only true God, Jo. 17. 3.* 1. They are ignorant of the infinite holyness and purity of God, *He is of purer Eyes then to behold evil, and he cannot look on Iniquity, Hab. 1. 13.* God cannot look on Sin with any approbation; for the least Sin is contrary to his Holyness. Those glorious Seraphins we read of, *Isa. 6. 3.* do adore God in his holyness; which when the Prophet *Isaiah* heard and saw, he presently crys out, I am undone, because I am a Man of unclean Lips; when he perceived the holyness of God, he was made more sensible of his own pollution, and what need he had for the Seraphin to bring a coal

ver. 3.

ver. 6.

and that no Sinner or Sinful thing can abide in his presence, because he is a consuming Fire to all such, *Heb. 12. 14, 29.* They would cry out we are undone because we are polluted and defiled; O that Christ the Angel of the covenant, would come and Sprinkle us with his Blood, that we might be cleansed from all our Iniquity, & purified from all our Sin, that we may be holy as our God is holy; for who can dwell with devouring Fire? or who can dwell in everlasting burnings? *Isa. 33. 14. 29.* Of his righteousness, *Psal. 145. 17.* *The Lord is righteous in all his ways, and holy in his Works.* There is no unrighteousness with him; he will give to every one that which is Right, as David confesseth, *Psal. 51. 4.* *That thou mightest be just when thou speakest, and clear when thou judgest.* Sinners are very subject to think God is like themselves, *Psal. 50. 21.* They think because they are unrighteous, therefore he is so to; they do

do not believe that he will render to every man according to his Deeds, and that God is so righteous that he will Punish the Least Sin with eternal damnation, if the Soul be out of Christ: but if God was not thus impartial, he could not be righteous; for as the Apostle says, Rom. 3. 6. *Is God unrighteous who taketh Vengeance? God forbid; for then how should God judge the world?* Now it is the want of the right knowledge of this, scil. That God is a righteous God, and that he will exact the uttermost Farthing, either from the Sinner, or from Christ the surety; which impedes and let them from coming unto Christ. 3. The faithfulness of God, 2 Tim. 2. 13. *He abideth faithful. God is a faithful God, he will fulfil all his promises of mercy to them, who receive and believe in Christ, 2 Cor. 1. 20. For all the promises of God in him, are yea, and in him are Amen.* That is, they are all certain and true, in and through Christ; God

M. 4.      will

will fulfil every one of them, and also he is Faithful to make good his Threatnings denounc'd against Sinners, who continue strangers to Christ, and enemys to the Gospel, which invites Sinners to come unto him. They will be ready to lay hold upon that Scripture, *Exod. 34. 6. 7. The Lord, the Lord God, gracious and merciful; but read not those Words, who will by no means clear the guilty*, which relate to his Justice and Righteousness.

4. They do not know that hatred God bares to Sinners, whilst they are disobedient to Christ, *Psal. 11. 5. They understanding not who are the only persons God loves; conclude they are of that number, who have an interest in his Love, not considering he loves none but those who believe in, and except of his Son, the Lord Jesus; all others are objects of his hatred. For he who is Love it self, 1 Jo. 4. 16. Abhors those who slight his only Son, the Son of his love,* even

even the Lord of glory.

3ly, The third Lett or Hindrance from within, is the perverseness of the will, at first when God created man, he gave unto him a perfect will; and he always willed that which was pleasing unto God, but upon his Sinning he quite depraved, although he did not loose that faculty; now in this depraved state and condition, the Will is perverse & averse to that which is truly good; and willett evil continually; therefore, saith Christ, *Jo. 5. 40. Ye will not come unto me that ye may have Life.* Christ Jesus who is Life, *Jo. 11. 25.* makes offers and tenders of Life unto Sinners, and promiseth, *If they come he will in no wise cast them out, Jo. 6. 37.* Yet they obstinately refuse, and are ready to cry out, we will not have this Man to reign over us, *Luk. 19. 27.* The will of Man doth still remain free from all coercion or compulsion; but it is free only to evil, not to good. Therefore Christ so graciously

M 5

invites,

*Mansit quidem arbitrium hominis liberum à coercionē sed tantum ad Malum Wolleb.*

invites, and it is their duty, yet they wilfully refuse to come unto him.

4/y, The vitiosity and irregularity of the affections; is another internal impediment. Those affections which have good for their object; as Love, Joy, Desire; these are fixed upon wrong objects, and so they are impeded from coming unto Christ. Love which should be fixed upon God, who is the *Summum bonum*, the Supream good; the sufficient and perfect good, is placed upon the Creature, which is but an inferior, insufficient, and perishing good. The Scripture saith, *Thou shalt love the Lord thy God with all thine Heart, and with all thy Strength*, Deut. 6. 5. But God generally hath the least part, for if God was chiefly beloved of the Soul, Christ would be so too. For he that loveth the Father truly, loveth the Son sincerely, so for joy and delight, we are commanded to rejoice in the Lord always, Phil. 4. 4. We should  
take

Sufficient  
& perfect  
*Sum bonum*

take complacency, and delight in him above all; but for the most part their joy and delight is in carnal perishing objects; in the Creature more than in the Creator; for if the Soul took delight in the Father, it must needs take complacency in the Son, who is the eternal delight of the Father, *Pro. 8. 30.* So the desires of the Soul when they should be after God; Christ, Grace, and eternal Blessedness; as David saith, *Psal. 42. 2. My Soul thirsteth for God, for the living God.* Instead of this, they are after the World, and the things thereof; they are for who will shew us any Good here, as for the Light of Gods Countenance, let those that will seek after that: And those passions and affections which have evil for their object, are irregular also, as Fear, Sorrow, Hatred, and the like, these are placed upon quite contrary objects, the Soul should hate evil; sorrow for Sin, fear the wrath of God, which he hath threatned;

threatened against rebellious Sinners; but on the contrary, it doth by nature hate the good, and choose the evil; sorrow for worldly concerns and disappointments more then for Sin; fear the wrath of Man, more than the wrath of God; and by reason of this depravity and irregularity of the affections, the Sinner minds not coming unto Christ.

5ly, The hardness of the heart is another Lett. This kept many of the Jews from believing in Christ, *Mat. 3. 5*. The Heart of Man by nature is so hard and obdurate, that the distillation, and daily droppings of the Gospel cannot penetrate or make impression, therefore God has graciously promised to take away the Heart of Stone, and give a Heart of Flesh, *Ezek. 36. 26*. And till God doth effect this upon the Soul, to take away the hardness from it, and mollify it with the Blood of Jesus, it will never receive any divine impression,

from, or come unto Christ that it may be for ever happy. As it was through the hardness of Heart, the *Israelites* provoked God in the Wilderness, and believed not in him; and so shut themselves out of the promised Land of Rest: so to this day, the obduracy of Sinners impedes them so, that they regard not coming to Christ. As the Heart of Man is so desperately Wicked and deceitful above all things; so it is desperately hard and obdurate above all things. *Moses* struck the Rock but twice, and the Waters came out abundantly, *Num. 20. 11.* but Christ stands knocking at the door and cannot get admittance into the hearts of most Sinners, *Rev. 3. 20.* all his sweet and kind expressions, and glorious promises will not induce them to let him in; or allure them (though miserable) to come unto him.

*Heb. 3. 15.  
16. 18.*

*Jer. 17. 9.*

ly, And lastly, the Pride and haughtiness of Mans Spirit obstructs him. A Proud man is loth

loth to own his own poverty and come to Christ for Riches; he is unwilling to own his nakedness and come to Christ for cloathing, Rev. 3. 18. Because God at first made him Lord of the Creature; he concludes he hath now no need of his Creator; he thinks by his own Arme to procure Salvation; and by his own industry work out redemption for himself. To be saved by the merits and righteousness of another, he cannot indure to hear of. Man cannot indure to own himself a Bankrupt, lost and undone, unless he seek to another for help; that he is poor and must now turn Beggar, when he has so much Riches by him, as he vainly conceits; he has accumulated, and heaped together a little treasure of fine wishes perhaps, with an inconsiderable number of morral or civil acts, and so he is an accomplished person, and it is beneath him to seek adjuvation or assistance from another, for being vainly  
puff

just up in his Fleahly mind, he  
slights Christ; he is like *Eſau*,  
who having got ſomething of  
the Riches of the World, ſeems  
to ſlight *Jacobs* preſents, till he  
urged him to take them; ſo the  
Sinner being elevated by the  
Pride of his Heart, diſesteems  
Chriſt, and his tenders of Love  
and Mercy, till Chriſt do as it  
were force them upon him, if he  
at all receive them. Thus have  
laboured (as briefly as I could)  
to lay open many of thoſe impe-  
diments and obſtructions, which  
deter and impede Sinners from  
coming unto the Lord Jeſus; al-  
though it is their duty to come,  
and they are for ever miſerable  
and undone if they come not un-  
to him; therefore if any of the  
forementioned obſtaeles ſtand in  
the way between thee and Chriſt,  
labour to remove them, and beg  
grace to overcome them, that  
thou maiſt come unto the Lord  
Jeſus,

3ly, I come now to remove a  
few objections, that ſome may  
make

make against this Doctrine, that  
*It is the duty of all heavy laden Sin-  
 ners to come unto Christ.* Some may  
 object and say, how can this be  
 a duty for all to believe in, re-  
 ceive, and come to Christ? this  
 supposes a will and power in  
 man, or else it is to bid a Blind  
 man see, a Cripple walk upright,  
 a Child encounter a Gyant, and  
 a Mole overturn a Mountain;  
 if man hath no ability, this can be  
 no duty; I answer, 1. Man hath  
 no free will, or power of his  
 own by nature to come, *Jc. 1.  
 13. Not born of Blood, nor of the  
 will of the Flesh, nor of the will of  
 Man, but of God. Rom. 5. 6. While  
 we were yet without strength, Christ  
 dyed for us. No strength or abi-  
 lity to carry our selves to Christ,  
 it is God must work in us both  
 to will and to do of his own  
 good pleasure, Phil. 2. 13. but  
 although men cannot will or  
 come to Christ, yet it is their  
 duty, *Jc. 6. 29. This is the Work of  
 God, that ye believe on him-whom he  
 hath sent, i. e. Believe in his Son  
 Jesus,**

Jesus, 1 Jo. 3. 23. This is his commandment, that ye believe in the name of his Son Jesus Christ, here we see it is made an expresse command, incumbent upon all, and from which none may exempt themselves. Christ preached this Doctrine, and hath commanded his Ministers to preach and publish to to all, Mark. 16. 15. 16. Go Breach, saith he, the Gospel to every Creature, 16. vers. He that believeth and is Baptized, shall be saved, but he that believeth not, shall be damned. The Apostle Paul preached and pressed this duty upon both Jews and Gentiles, Acts 20. 21. Testifying both to Jews and Greeks repentance towards God, and Faith towards our Lord Jesus.

Obj.

2. If man cannot come, then it is in vain to preach and inforce such a duty. I answer, it is a duty, and to be preached. 1. That man may be convinced of his *peccata propria*, natural impotency and inability of coming to Christ; and that he needeth the adjuvation

Jo. 6. 44.

adjuvation and help of an omnipotent Arm to draw him, *Silly man is apt to conceit great things of his own ability*; and that it is easy and *Facile* to believe in Christ Jesus, but when they are under the apprehensions of death or the like, they are convinced of the necessity of coming to Christ, but find their power to be faintness, and their will to be meer conceitedness, as one of that persuasion (being under the apprehension of Death) told me, shee could not then find power in her self to come to Christ, or believe in him for Salvation, unless he would work faith in her to apprehend him, and apply the promises. 2. To exalt the infinite riches of Gods grace and love in bestowing freely, what the Sinner findes he needeth, and what God requireth from him, *scil.* Faith in Christ Jesus, Eph. 2. 8. *By grace ye are saved, through faith, and that not of your Selves, it is the gift of God.* The Sinner wants Faith, which is a supernatural work

of the Blessed Spirit, Gal. 5. 22. for without Faith, there is no apprehending of Christ, now God is pleased in his abundant mercy, to confer this and all other graces upon the Sinner, to the praise of the glory of his grace, Eph. 1. 6. 3. To declare to man his own deplorable state, and condition, and that he may see what he has made himself by Sin; he can do nothing in his lapsed fallen estate, which conduceth to his eternal well being, without me (saith Christ) ye can do nothing, Jo. 15. 5. He doth not say ye can do no great thing without me, but *nihil*, nothing. 4. That poor Creatures (who are lost and undone by reason of Sin; and who are imbecillitated and weakened through iniquity, so that they cannot come themselves to Christ,) being convinced of the duty incumbent, and the necessity of having this grace, might more earnestly seek unto God for it; and having obtained it, highly esteem this Jewel,

Jewel, for no Faith, no Christ, and no Christ, no Salvation, Jo. 3. 36. 5. This is to exalt the Lord Jesus, in the estimation of miserable Sinners; for being perswaded of the absolute necessity of this duty, without which they cannot come unto the Father, it will make Christ more desirable, Jo. 14. 6. *I am the way, the truth, and the Life; no man cometh unto the Father, but by me, i. e.* By believing in Christ Jesus, that is the only way to be reconciled to God, and to obtain mercy from him, *For without faith it is impossible to please God, Heb. 11. 6.* or be any way grateful to him, for God is so far from manifesting his Love to sinners, whilst they remain strangers to Christ, as that he rather hates them; for God taketh complacency and delight ~~unlawfully~~ chiefly in his Son Christ Jesus, who is the eternal delight of the Father, and may I speak with reference, (and as I humbly presume congruent to the Analogy

Prov. 8. 30.

logy of Faith) that God the Father takes delight or complacency in none, neither Angels nor men, except considered as elected in Christ, because the finiteness, of the Creature renders it not an adequate object for the delight of an infinite God, or that he should fix his Love upon a Finite being, when he is infinite and eternal; for God loves not the Creature for it self; for any intrinsic worth or excellency in it, but for himself, and so far as he hath ordained it for his glory; there can be no additional felicity unto God; the Creating of the Creature adds nothing to him, neither doth the perishing of it detract any thing from him; for he hath the same fulness and perfect object for his delight now, as from all eternity, *scil.* his Son Jesus, in whom he is well pleased, For he is God blessed for ever, Rom. 9. 5. So that if we desire to be beloved of the Father; or to have any manifestation of it to us, we must

must go unto Christ in a way of Duty, that he may confer and bestow those graces, (by which we may come unto him,) in a way of Mercy, *scil.* Repentance and Faith, for as Christ has purchased Salvation, so has he also the means by which we may obtain it, and apply it to our own Souls; as the Apostle saith, Gal. 2. 20. *I live, yet not I, but Christ liveth in me; and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me and gave himself for me.* By that Faith which Christ had purchased, and his Spirit had wrought, the Apostle did live.

I come now to the uses and application that may be made of this Doctrine. 1. Information. 2. Examination. 3. Exhortation.

1. It informs us of a great and indispensable duty; for as I have before declared, this receiving of, looking, coming unto, and believing in Christ, is a duty relating to all who expect  
salvation

salvation; and are desirous to be eased of their Burthens, which otherwise would press them down into everlasting misery, it is by coming to Christ, and believing in him, that the Soul comes to be exonerated and eased from all its heavy loads of Sin and guilt; it is a duty and a work that must be done, *Jo. 6. 29. This is the work of God, that ye believe in him whom he hath sent, scil. His Son Jesus Christ.*

21. Learn hence the erroneous falsity of those opinions, that direct the Sinner some other way to seek for ease and help; when it is only to be found in the Lord Jesus; as Christ saith, *If ye believe not that I am he, ye shall dye in your Sins, Jo. 8. 24.* There is no other remedy for the wounded Soul, but coming to the Blood of Christ; no other Saviour for the lost Sinner, but the Lord Jesus; no other refuge for the pursued Malefactor to sanctuary in, but the name of the Lord Jesus, *Rom. 10. 13.* and there

Levit. 16.  
22.

there is none other that can bare away his burthens of guilt, into the Land of separation, but the Scape-goat, *scil.* the Lord Jesus: therefore they do but deceive and delude poor Sinners, who direct them to any other for ease or comfort.

3ly, Learn hence that believing, which is the right coming unto Christ, is not meritorious because it is a Duty. We are under a command of believing in Christ, 1 Jo. 3. 23. now that which is enjoined as a duty to do, cannot be meritorious when done; for the name of Duty doth casheir and cut off the very Sinews and Strength of Merit, Luk. 17. 9. 10. *When we have done all, we must say (not complementingly) we are unprofitable Servants; for (here is the Reason) we have done but that, which was our duty to do.* It is a duty to come and believe in Christ, but our believing doth not merit or deserve that he should accept of us. Believing in Christ is the work

work of the Spirit of God, it is not by a mans own Power that he imbraceth him.

2ly. Use of Examination, to know whether you are come unto Christ; and indeed this is the Life of all, for as the Apostle saith, 2 Cor. 13. 5. *Examine your selves whether you be in the Faith, prove your selves; know you not your own selves, that Jesus Christ is in you except you be Reprobates?* Here I shall propose this question, how shall I know whether I am come to Christ Jesus or no? I am satisfied that it is my Duty to come, and that if I do not come, I am undone and lost to all eternity. I answer, first, If thou art come unto Christ, the Father hath drawn thee, Jo. 6.

44. *No man can come unto me, except the Father which hath sent me, draw him.* Now the Father draws by his election, and so gives them unto Christ, vers. 37. 39. *All that the Father giveth me shall come unto me,* Eph. 1. 4. *According as he hath chosen us in*

N

bin

him before the Foundation of the World; so 1 Pet. 1. 2. God hath elected and made choice of thee, if thou art come to Christ, Jer. 31. 3. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Gods Love was fixed from all Eternity, and he manifests it in time unto the Soul, in drawing it unto Christ, Jo. 6. 37. All that the Father hath given him shall come unto him. God hath chosen them, and given them to his Son, therefore he draws them to him. Sinners are not able to move hand nor foot, Zion-ward, unless God draws them, they cannot come unto Christ.

2ly, If thou art come unto Christ, the holy Spirit hath been at work upon thy Soul. 1. To illuminate and inlighten thy understanding. 2. Convince thy Conscience. 3. Incline thy will. 4. Sanctify thy affections. 5. Work grace in the inward Man.

1. The Spirit doth inlighten the understanding. By nature  
Man

Man is darkness, *Eph. 5. 8.* Therefore he must be turned from darkness to light, *Act. 26. 18.* And this is done by the Spirit of God, he opens the Sinners Eyes, that he may know himself. *Know thy self descended from Heaven;* it is said concerning the Prodigal, *Luk. 15. 17.* When he came to himself, then he thought of returning home to his Father, not before; so it must be with every Sinner, he must come to himself; to know what he is before he will come to Christ, if thou art come to the Lord Jesus, thou hast been made to see thy miserable and deplorable condition by nature, that thou art a Child of wrath, *Eph. 2. 3.* subject and obnoxious to the wrath of God, deserve nothing but wrath, and it were justice in God to execute wrath upon thee, even for thy natural pollution and defilement, much more for that contracted filth and impurity in thy conversation; that thou art lost and shalt perish for ever

Rom. 7. 18.

without a Redeemer, a Jesus, to save thee; that thou art an enemy to God, Rom. 5. 10. and needest reconciliation with him through the Blood of Christ; that thou art unregenerate, and without regeneration, no seeing the Kingdom of God, Jo. 3. 3. miserable all over, nothing but Wounds, and Bruises, and Putrifying Sores; miserable because in thy flesh \* dwelleth no good thing. Sin Raiging, Satan Captivating at his will, the World alluring and perswading, and thou art without strength or ability to resist and overcome these, and many more I might number up, are the evils which in *Puris naturalibus*, in thy Natural condition, make it deplorable, therefore the holy Spirit brings thee first to know thy self, before thou comest unto Christ.

2<sup>d</sup>ly, To know and understand the Scriptures is another effect of the Spirit upon the understanding of those, who are come to, and have closed with the

Lord

Lord Jesus. As it is said, Luk. 24. 45. He opened their understandings that they might understand the Scriptures. Therein all things concerning Christ are revealed, Jo. 5. 39. Search the Scriptures for therein ye think to have eternal Life, (i. e. the knowledge of eternal Life) and they are they which testify of me. Now the Spirit doth open the Eye of the understanding, that it may in the glass of the Scriptures, see those things clearly, which are necessary to Salvation, to wit, repentance towards God, and faith towards our Lord Jesus, Act. 20. 21. it declares the mind and will of God fully, and directs poor Sinners, who are stung in the Wilderness to look up to the Brazen Serpent, Isai. the Lord Jesus, Jo. 3. 14. it declares that there is Salvation in none other. I do not here say, that the Spirit teaches all to read the Scriptures, who are adult, and grown into a capacity of exercising their Reason, for there are many, who I am perswaded,

Act. 4. 13.

Zuiber, Ter-  
tullian,  
and others,  
were con-  
verted  
from Pa-  
pism and  
Gentilism  
by being  
brought to  
under-  
stand the  
Scrip-  
tures.

have closed with Christ, that could not read the Scriptures; but this I assert, that the understanding is enlightened by the Spirit to discern the things of God and Christ, when preached or read to them out of the holy Scriptures; for without a right understanding of the Scriptures, there can be no apprehending the right way of Salvation. All the Philosophers of old, with all their profound Learning, Arts, & Sciences, did not know Christ, & so consequently they were ignorant of the way of Salvation, because Christ is the only way.

34. Thou art brought to understand and know thy duty in a great measure, thy duty towards God, thy duty towards thy Neighbour, and thy duty towards thy self. 1. Towards God, that thou oughtest to Love him for himself, to Love him as thy Creator, and as a bountiful Benefactor to thee; to Love him primarily, superlatively, and above all: as the Text saith, *Thou shalt Love the Lord*

Lord thy God, with all thy Heart, and with all thy Mind, and with all thy Strength, Deut. 6. 5. To love him fervently and permanently: If thou art not come to Christ, before there is none of this sincere love in thee, for as God loves not the Sinner but as chosen in Christ, Eph. 1. 4. so the Sinner can never love God as he ought, but in and through Christ; and as God sees no loveliness in the Sinner, considered out of Christ; so the Sinner perceives no amiableness in God, but in the Face of Jesus Christ; for God is a consuming fire to Sinners if they be separate from Christ; so that I say, thou art taught to love God as an infinite good. 2. To fear him, not with a Bondage, Slavish fear, Rom. 8. 15. but with a Filial and Holy fear, such a fear as becometh Gods Children, a reverential fear, a fearing to displease him; such a fear Christ Jesus had in his humiliation state, Heb. 5. 7. 8. and such a fear have all his mem-

Heb. 12.  
ult.

bers, who are come unto him,  
 and are implanted in him. 3.  
 Taught to serve him, before  
 thou wast the Servant of Sin and  
 Satan, but now the Servant of  
 the living God, *Rom. 6.* now  
 thou desirest, and indeavourest  
 to obey him constantly, as to  
 the time, fervently & faithfully,  
 as to the manner; and univer-  
 sally, as to the Practice of them,  
 in all holy dutys, as it was said  
 of *Zachary and Elizabeth*, *They*  
*walked in all the Commandments of*  
*God, Luk. 1. 6.* So it is thy care and  
 Study to obey him in all things  
 he requires from thee. 4. Thou  
 art taught to glorify God, as be-  
 ing the chief end of thy Crea-  
 tion; *For he hath made all things for*  
*Himself, Psal. 16. 4.* Thou indea-  
 vourest to glorify thy Soul and  
 Body which are his, according  
 to that command, *1 Cor. 6. 20.*  
*Glorify God in your Bodys and in*  
*your Spirits which are Gods.* Thus  
 Christ Jesus did. as he saith, *Jo.*  
*17. 4. I have glorified thee on Earth;*  
*so he saith of his Disciples, Jo*  
*15. 8.*

15. 8. Herein is my Father glorified  
that ye bare much Fruit, so shall  
ye be my Disciples. Thus thou wilt  
manifest thy self that thou art  
come to Christ, and to be one of  
his Disciples, if thou endeavour-  
est to glorifie God. 2. Thou  
art enlightened to know thy du-  
ty towards thy Neighbour, as  
Christ saith, *This is the second great  
Commandment, to love thy Neighbour  
as thy self, Mat. 22. 39.* F. To  
love his Person, as he is the  
workmanship of God, fearfully  
and wonderfully made, *Psal.*  
*139. 14.* Thou art to love him,  
not to envy him, *Let not thy Heart  
envy Sinners, but be thou in the fear  
of the Lord all the day long.* Saith  
the wise man, thou maist hate  
the Sins of thy wicked Neigh-  
bours; because they are against  
God and his own Soul; but  
thou art to Love his Person, be-  
cause he may be converted, and  
shine gloriously for ever; you  
may be Heirs together of the  
same happiness. 2. And princi-  
pally, to desire and endeavour

Eph. 4.25.

the good of his Soul; by seasonable reproof for Sin, Lev. 19. 17. and by admonition and exhortation unto good; which tends to the eternal well being of his Soul. I might number up many more, as to render his Name and Reputation; not any way to prejudice him in his estate, but I must contract. 3. Thou art instructed thy duty concerning thyself, as 1. To preserve thy Life by all lawful means, whilst God is pleased to lengthen out the days of thy Pilgrimage. 2. To Fly and turn from all Sin which wrongs thy own Soul, Pro. 8. ult. and to make use of all these means, God hath appointed in order to thy Salvation. These are some of the duties in short, which the holy Spirit doth teach a Man, who is come unto the Lord Jesus.

4. Thou art brought to understand the Law, not only the Letter of it, but the spiritualities, so saith the Apostle, Rom. 7. 14. not only as it relates to the external

but the internal Man, *vers. 7.*  
Christ when he expounded the  
Law, *Mat. 5.* shewed the extent  
of it reached to the outward  
man, and especially to the in-  
ward man; the thoughts and co-  
gitations of the Soul, as well as  
the actings and motions of the  
Eye, the Tongue, and the Hand.  
Paul whilst a Pharisee was very  
exact as to his external deport-  
ment in all things, keeping to  
the rule of the Law, *Phil. 3. 6.*  
he little thought then that his  
consenting to the Death of Steven  
was such a Sin that it deserved e-  
ternal Damnation, although he  
had no hand in the Stoning of  
him; but when his Eyes were o-  
pened, then he crys, the Law is  
Spiritual, but I am carnal, sold  
under Sin; then he saw how the  
Law condemned Passion, Ma-  
lice, Spiritual Pride, and other  
motions of Sin, (as he calls them  
*vers. 5.*) when they never broke  
out into action, as well as the  
actions of Sin done in the Flesh;  
for indeed there is an action of  
he

ACT. 8. 1

the Soul, even in the very thoughts of evil, the Imagination acts and communicates to the understanding; the understanding to the will, the will to the affections. Thus there is a secret passage of every thought of evil, throughout the whole Soul: therefore the holy Ghost saith, *Gen. 6. 5. The imaginations and thoughts of Mans Heart, were evil continually.* Now the natural unconverted man, discerns not this heart-evil or the spiritualty of the Law but he that is come to Christ, as the Apostle *Paul* was, to close with him, and believe in him, he perceives it. 2. Thou feelest the purity and holyness of it, as well as the spiritualty of it. The Law of God is pure and holy, *Psal. 19. 8. the Commandment of the Lord is pure, inlightning the Eyes; it is holy in that it comes from a holy God, and tends to make and keep men holy; holy in its nature; and the inlightened Soul perceives and discerns an extraordinary*

ordinary sanctity and holyness in the Law of God; Rom. 7. 12. *The Law is holy and the commandment holy*, Saith the holy Apostle, when he was made holy by the Blood of Jesus. 3. The justness and Righteousness of the Law; it is just, therefore it will clear none that are guilty; it is just and therefore it requires compleat obedience, and in case of default or transgression, threatens eternal Punishment; it allows of no repair, neither will it abate the least mite of its just demands. Thus when the Eyes are open to discern these things of the Law, it becomes a School-Master to bring the Sinner to Christ, that he may be justified by faith in him; therefore our Divines say, the Law should be Preached before the Gospel, John Baptist-like, to be a Harbinger to prepare the way for Christ into the Soul, that he may find free and ready entertainment. 4. Thou art brought to see the goodness of the Law,

Rom. 7. 12.

Rom.

Rom. 7. 12. 13. The Law is good, 16. I consent to the Law that it is good; In that it manifests the contrary evil, to wit, Sin, and it is opposite to it; and God hath ordained and commanded it for the good of his People, Deut. 10. 13. now he that is come to Christ, looketh upon the Law as good; therefore with the Prophet David, He loves it above Gold or Silver, Psal. 119. 72. And taketh delight in it as the Apostle did, Rom. 7. 22. I delight in the Law of God after the inward Man. This is thy condition if thou art come to Christ; thou art more grieved that thou canst not keep that Law which is so just, and good, and holy; then because God hath made it so strict, holy, and just, thou art ready to cry out, Give power to do what thou commandest, and command what thou wilt; the Spirit is made willing, although the Flesh is weak, Rom. 7. 15.

5. Thou art brought to understand the Gospel; I mean not that

that thou shouldst understand the Gospel, as a Divine, or learned Scholler by the Spirits assistance may do; but I mean thou art inlightened to understand and apprehend the glad tidings of Salvation, and the good will of God towards Men, declared throughout the whole covenant of grace; wherein God maketh known his willingness and readiness to be reconciled to poor Sinners, upon the account of Christ Jesus, 2 Cor. 5. 18. All things are of God, who hath reconciled us to himself by Jesus Christ, 19. God was in Christ reconciling the World unto himself; not imputing their trespasses unto them, vers. 12. He hath made him to be Sin for us, who knew no Sin; that we might be made the righteousness of God in him. In these words, here are the great transactions between God and Christ concerning the Salvation of poor Sinners. I. Here are the great benefits redounding to Believers, *scilicet*. Reconciliation with God, and a compleat Righteous-

Righteousness of God in Christ,  
 vers. 18. 21. 2. The *causa conseru-  
 uen*, as the Schoo-men term it,  
 the *Proeoumenal* or moueing cause,  
 not the foresight of Mans obe-  
 dience, but meer mercy of God,  
*All things are of God*, vers. 18. 3.  
 The *causa conseruatiua*, the procure-  
 ing cause, which is the Lord Je-  
 sus; *he was in Christ, reconciling  
 the World unto himself*. Christ hath  
 purchased all for believers. 4.  
 The manner how Christ procu-  
 red it for us; to wit, having our  
 Sins imputed to him, and suf-  
 fering and satisfying for them,  
 vers. 21. *He was made Sin for us  
 who knew no Sin*. 5. The manner  
 how we partake of this righte-  
 ousness, to wit, by imputation,  
 our Sins are imputed to him;  
 and his righteousness imputed  
 to us, vers. 19. *Not imputing their  
 Trespases unto them, but making  
 them become the righteousness of God  
 in him*, scil. by imputation; God  
 hath provided, the righteous-  
 ne s imputes it, and accepts of  
 it, upon the account of Christ:

now

now faith alone apprehends all this, which the Gospel reveals. I have explain'd these words briefly, to the end we may see what is held forth in the Gospel, which reveals these things unto us, *And is the Power of God unto Salvation, to all them who believe, Rom. 1. 16.* Now if thou art come to Christ, brought to believe in him, the Spirit hath inlightened thy understanding in the things contained in the gospel of the Lord Jesus; thou must have some knowledg of this, or else there cannot be any of thy Salvation.

Gly, He hath inlightened thy understanding to know God the Father, who by nature thou art ignorant of, 1 Cor. 2. 14. 15. *The natural man discerns not the things of God, neither can he know them; for they are Spiritually discerned.* The mind must be spiritually illuminated, before it can know God, or the things of God savingly; as the Apostle prayed for the Ephesians, *That the God of our Lord Jesu Christ, the Father of glory,*

ry, may give unto you the Spirit of wisdom and revelation in the knowledge of him, the Eyes of your understanding being enlightened that ye may know what is the hope of his calling, and the riches of the glory of his Inheritance in the Saints, Eph. 1. 17, 18. It is Eternal life to know God, Jo. 17. 3. Which must be meant of a sanctified knowledge of him, wrought by the Spirit of God in the hearts of all those who receive and believe in Christ, for as it is in the 1 Rom. *There were some who knew God, but yet did not worship him as God, vers. 22.* There is a kind of dark glimmering light men have of God, the understanding and rational faculties not being quite lost and destroyed in the fall; but yet this knowledge is sufficient to guide a man to Eternal bliss; there must be a further work of the Spirit of God, or else the Soul can never know God as it ought. There are these several things which the Spirit teacheth the Soul concerning God the Father, that

that he is, Heb. 11. 6. *He that cometh unto God, must believe that he is.* There is something of Atheism in the heart of every man by nature, if thou hast but consulted thine own Heart thou wilt tell me so; hast thou never had thoughts that there was no God? I believe thou wilt answer, yea, but if thou art divinely enlightened, these are extinguished and fled away; thou art now fully persuaded that there is a God; and that he is of an eternal existence; this was the Message God sent by *Moses* to the Children of *Israel*, if they should inquire to know from whom he was sent; tell them, saith God, my name is, *I am, that I am*; which the *Septuagint* Translate, *I am the being*, i. e. that being of beings, which gave being to all others; but have my being eternally from my self. This the Spirit doth do, it teacheth thee that there is a God. 2. That this God is a Spirit existing without parts or dimension; immaterial and without

אֱלֹהִים  
אֲשֶׁר  
אֱלֹהִים  
אֲנִי  
אֵלֹהִים  
אֲנִי  
אֵלֹהִים

*Objecta  
sensuum,  
non sunt in  
Deo. Ursin.*

out composition of any matter,  
Jo. 4. 24. *God is a Spirit.* He is  
incorporal and invisible, the ob-  
jects of Sense are not in God.  
No man saw God at any time, but he  
who hath seen Christ by the Eye of  
Faith hath seen the Father, because  
the Father dwells in him, and he  
dwells in the Father, Jo. 14. 10, in  
Christ reveals the Father by the  
Spirit unto those who are his;  
them who believe in him, Mat.  
11. 27. 3. Infinite beyond all  
bounds and limits; infinite in  
his understanding, Psal. 147. 5.  
omnipotent, Gen. 17. 1. Jer. 32.  
27. Is there any thing too hard  
for me? Omnipresent, Psal. 139.  
7. Jer. 23. 24. can any hide him-  
self in secret places that I cannot  
see him? saith the Lord, do not  
I fill Heaven and Earth? God is  
all sufficient, he needeth not any  
of his Creatures to add to his fe-  
licity; for he is, *Sibi ad felicitatem  
sufficiens optima & causa boni in na-  
tura*, Sufficient to his own felici-  
ty, the chief and the cause of all  
good in nature: the natural  
Man

Man discerneth not these things concerning God; they fancy either that he is not, *Psal. 10. 4.* all his thoughts are, there is no God; or if there is one, he is but finite, and as another Creature, as those in *1 Rom. 23. Who changed the glory of the incorruptable God, into an Image made like to corruptable man, and to Birds, and four-footed Beasts, and creeping things.* So their successors the Papists do at this day, or as the Paylosophers who own there is a God, but confine him to his celestial Mansion, not at all to view the affairs of Men upon Earth; but when Christ sends his Spirit to the Soul, these dark clouds are dissipated, and the splendid rays of the glorious Majesty of Heaven shines in upon the Soul. 4. The understanding is made to apprehend the holyness and infinite purity of God, *Heb. 1. 13. God is of purer Eyes then to behold iniquity, 1 Pet. 1. 16. Be ye holy for I am holy. God is holyness in the very abstract,* he

he cannot be polluted with Sin, which the natural Man doth not apprehend.

5/y, The righteousness of God; the person that is come to Christ apprehends God to be a just and righteous God; for his righteousness is seen in the death of his Son, Rom. 3. 26. *To declare his righteousness;* the righteousness of God was manifestly declared, in that he spared not his own Son, although he was only a surety, and Sin was only imputed to him, 2 Cor. 5. 21. *He was made Sin for us, i. e.* he suffered the punishment due unto us for our Sins; yet he knew no Sin, that we might become the righteousness of God in him. God is a righteous and just God in all his works, Psal. 145. 17. This was one thing Christ said the Spirit should do, when he came from the Father, *He should convince of righteousness,* Jo. 16. 8. of the righteousness of God, as well as the want of righteousness in themselves; I greatly question whether a person be  
come

come to Christ, if he is not in some measure acquainted with the righteousness of God; my reason is this, till the Eye of the understanding be opened, so as to see the righteousness of God, that he renders to every Man according to his deeds; that he requires compleat obedience, and will exact the uttermost Farthing, that he will not pass by the least Sin without full satisfaction to his justice; or else in equity he will punish every Sinner with infinite punishment; till then I say, the Soul doth not so much regard coming to Christ, that it may be made partaker of his righteousness, when the Sinner is made to see Gods righteousness, then he runs to the Horns of the Alter, *scil.* to lay hold of Christs righteousness, tendered to Poor Sinners in the Gospel.

6ly, I might add further that the Spirit doth enlighten the understanding to discern the Love, Pity, and mercy of God in Christ, and his readiness and willingness

willingness to accept of those who come unto him, in and through his Son, *Jo. 3. 16.* God *so loved the World, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting Life; God is ready to give and be reconciled, Psal. 86. 5.* But there is no coming unto him but by Christ, *Jo. 14. 6.* these considerations do encourage the Poor Soul to come to Christ, because God is full of Pity, and faithfulness to forgive. *1 Jo. 1. 9.*

7ly, The Spirit inlightens the mind in the knowledg of Christ, 1. What he is. 2 What he hath done. 3. What he is doing in the behalf of Poor Sinners.

1. What he is, I have declared in the beginning of this Book; that he is God blessed for ever, *Rom. 9. 5.* the true God and eternal life, *1 Jo. 5. 20.* that he is the eternal delight of the Father, the Glory of Angels, admired by Saints; and the Saviour of poor lost Sinners; that he is God-man  
in

in two distinct natures, and one person, for ever: as he was Man, he suffered; but as he was God-Man, he satisfied infinite Justice, by laying down an infinite price for infinite transgressions: It was the blood of him that was God, as well as Man, that was effused and poured forth for our sins, *Acts* 20. 28. *1 Joh.* 3. 16.

2dly, What he hath done for lost sinners? he who was in the form of God, took upon him the form of a Servant, *Phil.* 2. 6, 7. he put himself into a capacity to fulfil all righteousness, and to undergo all misery for our iniquities, that he might save us from the wrath of God, wch will consume all those who believe not in Christ: he hath compleated the work of Redemption, for we are made compleat in him, *Col.* 2. 10. In short, he hath fulfilled the whole Law in way of obedience; he suffered the penalty due unto those whom he redeemed; he was made a Curse for them, *Gal.* 3. 13. that they  
O might

might obtain the blessing, even life for evermore; he died that they might live, for by dying he conquered Death, and brought life and immortality to light: he broke through the Prison of the grave, and by his own power brought Salvation, and ascended on high, and lead captivity captive, that he might give gifts unto men, Eph. 4. 8.

3. He is now sitting at the right hand of God till his Enemies be made his foot-stool, Psal. 110. 1. and his Saints crowned and glorified with him in his Kingdom; he prayed for them when he was here on earth, Job. 17. but now he is interceding at the right hand of God in the behalf of his redeemed ones, 1 Job. 2. 1. These things, and many more, the Spirit reveals unto them that are come to Jesus Christ. Christ is the head of the Body, his Church, Eph. 1. 22. 23. And gave him to be the head over all things to the Church which is his Body, the fulness of him who

supplyeth all in all; \* for as life  
 from the head alone is propaga-  
 ted into all the Members, so  
 from one Christ, his spirit is  
 poured out into all his Mem-  
 bers, but not from one member  
 into another; as the Head is  
*fontis omnis vite*, the fountain of all  
 life, so Christ is the fountain  
 from which his Members derive  
 continual supplies. Now, see-  
 ing Christ and Believers are so  
 nearly related as to be one spirit,  
 1 Cor. 6. 17. he the Head, and they  
 the Members, there must needs  
 be an intimacy, and knowledge  
 of each other, for as Christ saith,  
 Job. 10. 14. *I am the good Shep-  
 herd, I know my Sheep, and am  
 known of mine*; so I say, if thou  
 art come unto Christ, the Spirit  
 hath revealed Christ Jesus to  
 thee, he hath enlightened thy  
 understanding to know in some  
 measure what he is, what he hath  
 done, and what he is doing for  
 thy Soul. *Enigine* O and so forth  
 ally, If thou art come to  
 Christ, thy conscience hath been

\* *Sicut vita  
 ex solo ca-  
 pite in om-  
 nia membra  
 propagatur;  
 sic ex uno  
 Christo in  
 omnia mem-  
 bra spiritus  
 ipsius spar-  
 gitur, non  
 autem ex  
 uno membro  
 in aliud.*  
 Urfin. de  
 doc. Chris.  
 pa. 249.

ΕΛΘΟΥΣΕΙ.

2. 3. which Scriptures are fully and excellently declared to be meant of Original sin, by that worthy Minister of Christ Mr. Anthony Burgess, in his Doctrine of Original sin. The Prophet David confesseth it, *Psal. 51. 5. Behold I was shapen in Iniquity, and in sin did my Mother conceive me*; he was convinced of his pollution even in the very womb, and so art thou if the Spirit hath been effectually at work in thy Soul; from the heart naturally proceeds no good thing; but thence come Thefts, evil Thoughts, Murders, Adulteries, Fornications, false Witness, Blasphemy, *Mat. 15. 19. All which defile and pollute a Man.* 2. Thou art convinced of the evil of thy actual sins, thy manifold transgressions, and violations of the Law of God; those sins which thy hand, thy heart, thy tongue, thy ear and eye, have been imployed in, as David was convinced of his Murther and Adultery, which the 51. *Psal.* declares; Paul of his Persecuti-

on, injuriousness, and blasphemy, 1 Tim. 1. 13. Peter of denying his Lord and Master, Mat. 26. 74, 75. Thou art now convinced that Sin is exceeding sinful, Rom. 7. 13. and that thy great work and business in thy unconverted state was to Sin against God. 3ly, Thou art convinced that every Sin doth contaminate and defile thy Soul, Psal. 19. *Cleanse thou me from secret Sins.* Which Petition implies that Sin (though never so secret) defiles the Soul. Moreover the holy Prophet hath not only regard (in the word *secret*) to those Sins which the Eye of man had not seen; but to those Sins which were secret to himself, which in thought, Word, or deed, he had perpetrated, and yet not observed, Psal. 51. 2. *Wash me thoroughly from my iniquity, and cleanse me from my Sin.* vers. 7. *Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter then Snow.* Which Scripture doth evince that Sin doth defile, and therefore the Soul

Soul needs cleansing, which cannot be done but by the Blood of Jesus Christ, 1 Jo. 1. 7. *The Blood of Jesus Christ his Son cleanseth us from all Sin.* The Prophet *Isaiab* witnesseth this truth, when he beheld the glory of the Lord Jesus, *Isa. 6.* (proved by *Jo. 12. 41.*) he cried, *Wo is me, for I am undone, because I am a Man of unclean Lips, Isa. 6. 5.* When he had vision of the Lord Jesus, and was nigh unto him, then he exclaims that he is unclean; so it is with thee if thou art come to Christ; thou art convinced that he hath polluted and defiled thee, the conviction of which drives thee to that Fountain viz. the Blood of Christ laid open for Sin, and for uncleanness, *Luk. 13. 1.*

4ly, Thou art convinced that Sin is against God, *Psal. 51. 4.* *Against thee, thee only have I Sinned, and done evil in thy sight.* Agreeable to this, is that of the Prodigal, *Luk. 15. 18.* *I will arise and go to my Father, and say unto him,*

O 4.

Father

Every Sin committed is against the blessed Trinity, and the goodness, love, wisdom, and Patience of God.



ungodlyness, and unrighteous-  
ness of Men, who hold the truth  
in unrighteousness; here is no-  
thing but wrath upon wrath  
threatned against disobedient  
sinners.

6y. Thou art convinced of  
Righteousness, as *Jo. 16. 8. When  
he is come, he shall convince the World  
of Righteousness.* Thou art con-  
vinced that a righteousness thou  
needest, & a righteousness thou  
must have; both internal, which  
is wrought by the Spirit, and  
external, which is wrought by  
Christ; God is a righteous God,  
and his Law is righteous, and  
there is no standing the tryal  
without a compleat and perfect  
righteousness, the Law will ad-  
mit of no repentance as the gos-  
pel doth, it requires full satis-  
faction in point of suffering, or  
compleat and perfect perfor-  
mance in point of doing; if the  
offence be but one, and against  
one clause of the Law, there is a  
breach of the whole, *Jam. 2. 10.*  
and how shall the poor Sinner

do now who hath broken all? the Spirit convinces the Sinner of the righteousness of Christ, which is apprehended by faith, and he inhables the Sinner to lay hold of it; and to say, *Christ was made Sin for me, who knew no Sin, that I might become the righteousness of God in him*, 2 Cor. 5. 21. Paul was thus convinced, when he said, *I would not be found in my own righteousness, but in the righteousness of God which is by Faith in Christ*, Phil. 3. 8. 9. Thou art convinced of the necessity of a perfect righteousness if thou art truly come unto, and hast closed with Christ.

7<sup>th</sup>, and Lastly, thou art convinced of Judgment, Jo. 16. 8. he convinces of Judgment, Job. 9. 27. *It is appointed for Men once to dye, and after death comes judgment*; a particular, as well as a universal, and it shall be a righteous judgment, Rom. 2. 5. speaking of the Sinner who is impenitent, *Thou treasurest up wrath, against the day of wrath, and Revelation of the righteous judgment of God*,

NOW

now being convinced of this, thou expectest & preparest daily for it, because it is the day in which thou shalt be acquitted; but the enemys of Christ condemned. For there is no condemnation to them who are in Christ Jesus, Rom 8. 1. But there is no standing for th ungodly in Judgment, Psal. 115. That which is the ground of terror to the wicked, scil. the day of judgment is a ground of comfort and consolation to the righteous; the Apostle James doth exhort the afflicted Brethren to be patient, upon this consideration, that the coming of the Lord was at hand, & the Judge standeth before the Door, Jam 5. 7. 8. 9.

34. If thou art come to the Lord Jesus, then the holy Spirit hath inclined thy will and made it flexible, Psal. 110. 3. They shall be a willing People in the day of my Power; Cantic. 6. 12. The Margent of some Bibles read it thus, My Saul, set me on the Chariots of my willing People. It is true that the will remains still in Man,

Wollebius  
*Mansit qui-  
 dem arbitri-  
 um hominis  
 liberum à  
 coactione  
 sed non ad  
 bonum &  
 malum i-  
 dem.*

Man, but it is as true that it is depraved, as one saith, *Mansit Voluntas, sed depravata*, the Spirit doth not coact or inforce the will, for the will of Man remains free from compulsion, but yet not equally so, both to good and evil, for it is free only to evil. Now I say, the Spirit hath not drawn compulsively; but willingly lead thee unto the Lord Jesus, of unwilling by nature he hath made thee abundantly willing, through the Work of grace.

1. Thou art made willing to part with thy Sins; to shake hands with them, and bid adieu to all thy former vanities, which by nature thou art Prone to; there is a purging out of the old leaven, *For the Temple of God is holy*, 1 Cor. 3. 16, 17. And believers are that Temple, it is inconsistent for Sin and Christ to dwell together, for Christ came to destroy Sin, and to redeem his People from it, Tit. 2. 14.

2/y, Thou art made willing by the holy Spirit to renounce thy

thy own ragged and imperfect righteousness; for as I have declared before, this keeps back many from coming fully to the Lord Jesus; but there must not only be Sin cast away, but self-righteousness also; for it is the ruin of many, and hath been so, that they relye more upon their own righteousness, then on Christ's righteousness; the Jew lost themselves by this, Rom. 9. 13. but if thou art come to Christ, thou willingly say'st with the Apostle Paul, Phil. 3. 9. *And be found in him, not having my own righteousness, which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith.* Thou lookest upon thy own as indeed it is, imperfect and insufficient in point of justification; and that it must by no meanes stand in competition with Christ and his righteousness.

35, Thou art made willing to accept and embrace a whole Christ upon Gospel Terms;  
Christ

Christ on the Throne as well as  
 at the Altar; Christ in his King-  
 ly office, to rule and govern  
 thee, to impose Laws and insti-  
 tutions which thou must obey;  
 as well as Christ a Priest to sacri-  
 fice himself, that he might ap-  
 pease the Wrath of God, satisfie  
 his divine justice, extinguish  
 those flames with his Blood,  
 which sin had incendiared, & that  
 he might procure Salvation for  
 poor Sinners: Christ in his pro-  
 phetick office, to teach and re-  
 veal his Fathers will to thee, for  
 no man can know the Father or  
 his will as he ought, but he to  
 whom the Son will reveal them  
 by his holy Spirit, Mat. 11. 27.  
*Neither knoweth any man the Father  
 save the Son, and he to whom the Son  
 will reveal him.* 1 Cor. 2. 11. *The  
 things of God knoweth no man, but  
 the Spirit of God. I say thou art  
 willing to receive a whole  
 Christ, as the Gospel tenders and  
 offers him to poor Sinners, to  
 be Wisdom, Righteousness, San-  
 ctification, and Redemption;*

1 Cor. 1. 20. Christ will either be a whole Saviour, or none; he will reign in the heart alone, or not at all.

4thly, Thou art willing to obey the Lord Jesus in all his divine Institutions and commands and not say as those Disciples, Joh. 6. 60. *This is a hard saying, who can bear it?* thou dost not look upon his commands as grievous, for *his Yoke is easie, and his Burthen is light*, Mat. 11. 30. *It will be present with thee, although how to perform thou knowest not*, Rom. 7, 18. Thy great desire is to walk in his Precepts, and *The Spirit is willing, although the flesh is weak*, Mat. 26. 41. Indeed this is the great tryal and touchstone by which we may know what Metal we are of: If thou art not fruitful in obedience to Christ, thou art none of his Disciples, Joh. 15. 8. as the Apostle saith, *Know ye not to whom ye yield your selves servants to obey? his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righte-*

Christ on the Throne as well as at the Altar; Christ in his Kingly office, to rule and govern thee, to impose Laws and institutions which thou must obey; as well as Christ a Priest to sacrifice himself, that he might appease the Wrath of God, satisfy his divine justice, extinguish those flames with his Blood, which sin had incendiared, & that he might procure Salvation for poor Sinners: Christ in his prophetick office, to teach and reveal his Fathers will to thee, for no man can know the Father or his will as he ought, but he to whom the Son will reveal them by his holy Spirit, Mat. 11. 27. Neither knoweth any man the Father save the Son, and he to whom the Son will reveal him, 1 Cor. 2. 11. The things of God knoweth no man, but the Spirit of God. I say thou art willing to receive a whole Christ, as the Gospel tenders and offers him to poor Sinners, to be Wisdom, Righteousness, Sanctification, and Redemption;

1 Cor.

1 Cor. 1. 20. Christ will either be a whole Saviour; or none; he will reign in the heart alone, or not at all.

4thly, Thou art willing to obey the Lord Jesus in all his divine Institutions and commands and not say as those Disciples, Job. 6. 60. *This is a hard saying, who can bear it?* thou dost not look upon his commands as grievous, for his *Yoke is easie, and his Burthen is light*, Mat. 11. 30. *To will is present with thee, although thou knowest not, Rom. 7. 18.* Thy great desire is to walk in his Precepts, and *The Spirit is willing, although the flesh is weak*, Mat. 26. 41. Indeed this is the great tryal and touchstone by which we may know what Metal we are of: If thou art not fruitful in obedience to Christ, thou art none of his Disciples, John 15. 8. as the Apostle saith, *Know ye not to whom ye yield your selves servants to obey? his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righte-*

righteousness, Rom. 6, 16, it doth not trouble thee that his Laws are strict, holy, and good, but thou art grieved that thy power is but imbecility and weakness, so that thou canst not do that good which thou wouldest, Rom. 7, 15. Believers are the only persons that yield obedience to the Lord Jesus; they follow him wheresoever he goeth, Rev. 14, 4. To all his commands thou art willingly subject, and in all his Ordinances thou wouldest willingly be active,

*Fifthly and lastly,* Thou art willing to deny thy self, and follow Christ to the end, notwithstanding those Mountains of difficulties that may oppose thee, in thy Christian course, both external and internal, Luk. 14, 26. If any man come unto me, and hate not his Father and Mother, and Wife and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple; Verse 27. And whosoever doth not bear his Cross and come after me, cannot be my Disciple.

Disciple. Self-denial is a special lesson to be learned in the school of Christ; he was frequently (when he was upon earth) instructing his Disciples in this kind of Literature. Christs Cross is to be learned even in the A B C of Christianity; and Christians are daily to exercise themselves in the study of it, that they may be good Proficients. The Apostle Paul had made a fair Progress, and was got to the highest Forme in Christs School, when he could say, *God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, Gal. 6. 14.* This was a brave spirit in him, that he could glory and boast of his afflictions and sufferings for the Lord Jesus. Enemies and afflictions must be expected in the narrow way which leads to life, and those who follow the Lord Jesus to the end, will be followed by Satan and Temptation; and yet for all these things  
the

the Spirit maketh the Soul willing to keep close to the Lord Jesus; and once having chosen him, never finally to forsake him, *Heb. 10. 39.*

4thly, The Spirit doth sanctify and regulate the affections, which in the unregenerate state are totally vitiated; in the unregenerate state the heart loves sin more than holiness; the perishing Creature, more than the eternal Creator; it can delight in earthly carnal vanities, but takes no complacency in the ways or things of God and Christ; it can sorrow and lament for worldly sufferings and disappointments, but hath no grief at all for sin, and transgression of the holy Law of God, and that affront upon the glorious Majesty of Heaven; the unregenerate Mind fears more the displeasure of mortal Man, whose breath is in his Nostrils, then offending the great God, who lives for ever; but now the work of the Spirit is to purify and regulate

gulate these affections and passions of the Soul; and fix them upon more suitable and God-pleasing objects; and this be both affected upon thy Soul if thou art brought home to the Lord Jesus. Now thou canst say with David, *O how I love thy Law; it is my Meditation all the day long.* Psal. 119. 97. *The Law of thy Mouth is better to me than thousands of Gold or Silver,* ver. 72. The Soul hath a high estimation of, and valuation for the Law of God; it esteems of God as the Supreme good, because he is an all-sufficient, eternal, and unchangeable good; he is the fountain which never ceaseth flowing, a Sea not to be exhausted, a Tree which always bears fruit; therefore the Soul makes choice of him, and highly magnifies him; Christ is now an object thy heart doth most delight in, and thou lookest upon all other things, but as *Cervus*, Dogs-meat in comparision of the excellency of the knowledge of Christ Jesus,

Jesus, Phil. 3. 7, 8. Thou canst say of Christ as the Philosopher did of Vertue, *est enim quiescentia in se habens se*, there is no possession more glorious and splendid, more firm and permanent; now thy heart hates and abhors that evil which before thou lovedst; and thou lovest that good which formerly thy mind was averse to.

*Sibly and lastly*, If thou art come unto the Lord Jesus, then the holy Spirit hath wrought all these graces within thy Soul, which do manifest thee to be a real and sound Christian. I shall only treat of these six, Repentance, Faith, Love, Hope, Humility and Zeal; where these are wanting in the heart, Christ is not possessor there; but where these are effectually wrought, be sure the Soul hath closed with him.

1. Then I say, thou art brought to Repentance, this was the Doctrine John Baptist preached, Mat. 3. 2. Repent ye, for the King-

Kingdom of heaven is at hand. Christ preached it; Luke 13. 35. Except ye repent, ye shall likewise perish. The Apostle Paul preached up this Truth, Acts 20. and 21. Repentance towards God; That they should repent and turn to God, and do works meet for Repentance. So that we see here is an absolute necessity of this grace being wrought in the Soul. The Apostle speaks of a Repentance unto life, Acts 11. 18. Then hath God granted unto the Gentiles Repentance unto life, where I suppose thou mayst be ready to propose this Query, how may I know whether my repentance be unto life or no? Answer; there is a twofold Repentance, Legal and Evangelical: I shall pass by the first, and only speak to the last, being that which resolves the Query, an Evangelical Repentance, may be known these three ways, 1. by the Objects of it. 2. by its Nature and Property. 3. by the several effects of it. When I have declared these

these things in particular, thou mayst resolve thy self whether this grace be wrought in thy Soul by the holy Spirit or no.

1. An Evangellic Repentance may be known by its objects: by *Objects*, I mean those things the Soul eyes and looks upon when it is moved thus to repent: and they are these five 1. sin. 2. the Law. 3. God. 4. Christ. 5. Gospel. 1. sins both original and actual, *Psal. 51. 5. Behold I was shapen in iniquity, and in sin did my Mother conceive me.* 1 and 2 ver. *According to the Multitude of thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleans me from my sin,* 3 ver. *My sin is ever before me.* How often doth the Prophet mention his sin. This cut and wounded his Soul, that he had sinned, the Soul looks upon sin both externally, & internally; secret, as well as publick, *Psal. 19. 12. It looks upon sin, as sin:* Therefore Mourns over it with a Godly sorrow. Sin is such a vile thing

in it self, that the Heathen Phylosopher could say, we ought to be perswaded (if we have made any proficiency in Phylosophy) if we could be secret or hid from all Gods and Men, yet to do nothing avaritiously, nothing unjustly, nothing lustfully, nothing incontinently; but the true gospel-Penitent looks upon it as the worst of evils, the Soul polluting evil, Soul deforming, and Soul damning evil, it cannot look upon Sin with a pleasant aspect, when grace is truly active the Soul cannot behold Sin, without a sigh in the Heart, or tear in the Eye, *Wo unto us that we have Sinned*, saith the Church, *Lam. 5. 16.* All who have been brought home to Christ, have come by weeping Cross; lamenting and bewailing their Sin; they have looked upon Sin as the heaviest burden, *Psal. 38 4* and the bitterest Pill that ever they took.

21, The next object is the Law, when the Soul looks upon the

*Satis enim nobis (simo- do in Philo- sophia ali- quid profici- emus) per- suasum esse debet, si om- nes Deos hominesque clare possi- mus, nihil tamen a- vare, nihil injuste, nihil libidinoso, nihil incon- tinentur esse faciendum. Cicero de Offic.*

the holyness, justness, and goodness of the Law; it cannot but mourn because it hath violated and transgressed it. Every Sin is a transgression of the Law, 1 Jo. 3. 4. We find it thus with the Servants of God, in their confession and humiliation for Sin; when they repented, they had an Eye to the Law, Ezra. 9. 10. And now O Lord what shall we say after this; for we have departed from thy commandments, Dan. 9. 5. We have Sinned and committed Iniquity, and have done wickedly, and have rebelled even by departing from thy Precepts, and thy judgments. Thus we see they had an Eye to the Law of God which was broken by them; and it was the trouble and grief of their Souls, and so it hath been with thee, if thy repentance is true.

3ly, The Soul hath an Eye to God. When it considers God to be an infinite good, and yet he hath been slighted; a gracious God, yet he hath been offended; a loving and merciful Father, yet

yet he hath been abused; a glorious God, and yet he hath been dishonoured; this melts the Soul into tears, because it hath thus requited the Lord for all his mercys; what saith the Soul? hath he given me my being, *Ad.* 17. 28. and 20. 21. and that for this end, that I should glorify him, love, fear, and serve him, and that to the uttermost, both with my Soul and Body? & have I wicked wretch, dishonour'd him, sinned against him from the very womb? I went astray, followed the cursed imaginations of my own base heart, my ears were open to the whisperings, and suggestions of Satan, that enemy to my Soul; but they were shut, and deaf to the calls of God, my Creator, from whom I receive my All, and to whom I owe all that I am or can be; all the members of my Body, and all the faculties of my Soul, should have been employed in obedience to his will, but I, vile wretch that I am, have neglected,

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Jer. 9. 1.

disesteemed, and offended my gracious God, Psal. 51. 4. Try if this has been the language of thy Soul, I have Sinned against my God, and therefore I mourn; and Oh that my head was a fountain, and my Eyes Rivers of Tears, that I could weep day and night for my Sins.

4ly, True repentance hath Christ for its object, Zach. 12. 10. And I will pour upon the house of David, and upon the Inhabitants of Jerusalem, the Spirit of grace and of supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only Son; and shall be in Bitterness for him, as one that is in bitterness for his First born. Here we see a prophecy of Christ, to be fulfilled in the latter days, doth clearly confirm this truth. And thus it is with every Gospel-penitent, who comes unto Christ; he looks upon the wounds of Christ by the Eye of Faith, the Eye affects the Heart, and makes the Sinner mourn and lament

lament that he should be wounded for his Sins, and bruised for his Iniquitys; that the chastisement of his peace should be upon him; and that by his Stripes he should be healed, *Isa. 53. 5.* O how doth the consideration of this wound the poor Soul, and makes it kindly mourn over all those Sins and transgressions, which wounded and peirced the Lord Jesus. It hath an Eye to the Person that suffered; a glorious Person, the second in the Blessed Trinity, God-Man shed his Blood for my Sins, *Act. 20. 28.* O the heinousness of my Sins that no meaner Person could suffer for them: Again, it looks upon the sufferings themselves, they were Torments, Chastisements, Bruises, and Stripes; the afflictions were infinite, to satisfy for infinite Transgressions; he was wounded in his Body by wicked Men, and he was wounded in his Soul from his Father, which was the Soul of his sufferings, *Mat. 26. 38.* *My Soul is*

exceeding sorrowful, even unto Death.  
 Mat. 27. 46. My God, my God, why  
 hast thou forsaken me. He dyed an ig-  
 nominiuous, Painful, & Cursed Death,  
 Gal. 3. 13. These things did the  
 Lord of Life and Glory under-  
 goe, that he might redeem me  
 from that punishment and wrath  
 due to my Sins. How doth the  
 consideration of Christs suffer-  
 ing, humble and break the Ado-  
 mantine heart, and makes it La-  
 bour to expresse its sorrow, with  
 sighs and groans that cannot be  
 uttered? but further when it  
 comes to apprehend the pro-  
 curing cause of all this misery  
 that Christ indured, then indeed  
 the Soul doth even dissolve it self  
 into tears, and with unfained  
 contrition crys out, what my  
 Sins? mine Iniquitys? my rebel-  
 lion against God? my disobedi-  
 ent walking? my cursed Lusts,  
 and vile polluted Actions? to  
 be the procuring cause of all  
 Christs sufferings? O wretch  
 that I am! Vile, Unworthy, De-  
 generate Creature, thus to cause  
 Christ

Christ to be wounded with and  
for my Sins. Lament, O my Soul;  
hath thy self in tears of blood:  
lament I say, for behold Christ  
was wounded, he suffered, bled,  
and dyed for my Iniquitys, and  
violations of the Law of God.

5th and lastly, It hath an Eye  
to the Gospel; which is the  
glad tidings of Salvation, which  
declares, and holds forth Christ  
to be an able and willing Savi-  
our; it makes manifest the free  
grace of God, in and through  
Christ to poor Sinners, upon the  
consideration of the excellency  
of the Gospel, and those things  
contained in it, and yet to be  
dispised; thus the Soul frames  
its Arguments, I have not only  
Sinned against Justice, but I have  
also Sinned against mercy; not  
only against the Law, but most  
egregiously against the Gospel;  
Christ by his Ministers called  
once, yea twice, but I harkned  
not, he knocked, but I opened not  
unto him; he invited, but I re-  
fused him; he wooed me, but I

70. 6. 37.

1st. 3. 46.  
Rev. 3. 20.  
Cant. 5. 2.  
3.

scorned him: I made Christ  
 weight a long season before I  
 would give him admittance; he  
 followed me with intreatys, but  
 I unworthy wretch ran away  
 from him, and slighted the means  
 of grace, even to the indanger-  
 ing the Ruine of my immortal  
 Soul; in the days of the Gospel  
 the light is more splendid, then  
 it was under the Law; there-  
 fore my Sins are more aggrava-  
 ted; under the Law the Church  
 was but in its infancy, but un-  
 der the Gospel it is grown up  
 into Manhood; and as Murder,  
 or any Sin is more heinous be-  
 ing committed by a Man, than  
 by a Child; so it is with me, I  
 cannot say but I have Sinned a-  
 gainst the checks of Conscience,  
 against light and knowledge, a-  
 gainst many warnings and ad-  
 monitions, given me both by  
 Christs Ministers, and other  
 Godly Friends, therefore I can-  
 not but lament and mourn, be-  
 ing now convinced of all that e-  
 vil I have perpetrated and wick-  
 edly

fully committed against the Gospel of the Lord Jesus.

2ly, True Evangellic repentance which is wrought in the Soul by the Spirit of God, may be known by the nature and propertys of it, now the propertys are. 1. To confess Sin, Psal. 32. 5. *I acknowledged my Sin unto thee, and mine Iniquitys have I not hid. I said I will confess my transgressions unto the Lord, and thou forgavest the Iniquity of my Sin.* Pro. 28. 13. *Who so confesseth and forsaketh his Sin shall find Mercy.* 1 Jo. 1. 9. *If we confess our Sin, he is faithfull and just to forgive us our Sin.* It is the property of repentance, I say to confess Sin, and that, 1. Freely and ingenuously; not like a legal Repentant from horror of Conscience, or fear of Punishment; but from a sense of the evil of Sin, as David did, Psal. 32. 5. *I said I will confess my transgressions, and in Psal. 51. 3. I acknowledg my transgression, and my Sin is ever before me.* 2ly, As Freely, so also particularly; as

Nathan said to David, *Thou art the Man*, 2 Sam. 12. 7. So the sinner confesseth and acknowledgeth his sin, he cries out, *Thou art the sin*, the *Achan*, which has troubled the peace of my Israel, scil. Conscience. Thus we find it hath been with the servants of God, David, Psal. 51. 14. *Deliver me from blood guiltiness, O God, thou God of my Salvation*, Dan. 9. 5, 6. *We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy Precepts, and from thy Judgments, neither have we hearkened to thy Servants the Prophets, which spake in thy name to our Kings, our Princes, and to our Fathers, and to all the people of the Land*, Ezra chap. 9. and Neh. 9. throughout declares, how they confessed their sins in particular, 1 Tim. 1. 13, saith Paul, *I was before a Persecuter, a Blasphemer, and Injurious, but I obtained Mercy*: Many will confess they have sinned in general, but never particularize them before the Lord.

3dly, It is mixed with contrition and sincere mourning for sin; for as the Psalmist saith, the Sacrifices of God are a broken heart; *A broken and a contrite heart; O God, thou wilt not despise,* Psal. 51. 17. There is a godly sorrow the Apostle mentioneth, 2 Cor. 7. 10. *For godly sorrow worketh repentance unto salvation, never to be repented of;* and indeed without this godly sorrow, and sincere mourning for sin, confession is insignificant; for Confession without Contrition, is like a Body without a Soul; dead, cold, and unactive, it doth nothing that will prove advantageous to the Soul; for as a dead Corps is offensive to man, so is a meer confession unto God, and much more; for where there is only confession without due sense of sin, it savours of Hypocrisie, but when there is a deep and sensible contrition, it savours of sincerity.

4thly, It is accompanied with shame and confusion of face,

Exod. 9. 6. O my God, I am ashamed, and blush to lift up my face unto thee, my God, for our Iniquities are increased over our heads, and our Trespases grown up unto the heavens. The sense of the exceeding evil that is in sin, and of the greatness of the Majesty that hath been offended, makes the poor soul ashamed to look up, but like the poor Publican, stands a far off, and would not lift up his eyes to Heaven, but smote upon his Breast, saying, God be merciful to me a sinner, Luke 18. 13. O when the Soul is truly sensible of the vileness and evil of sin, it is ashamed and confounded, and dare not look up to God, 100 blessed be to 100  
 1stly, It is mixt with self-  
 abhorrence, and self-condemning, Job 42. 6. Wherefore I rebuke  
 my self, and repent in dust and ashes,  
 Job 40. 4. Behold I am vile, what  
 shall I answer thee, Dan. 9. 8. O  
 Lord, to us belongs confusion of face.  
 Lord, saith the poor humble pe-  
 nitent, I am a guilty Malefactor,  
 I deserve nothing but Death,  
 Hell,

Hell, and eternal Damnation; it is true thou hast declared, that Christ hath merited Mercy, Life, and Salvation; but I myself deserve nothing but misery; I am unworthy of the least manifestation of thy Love and Kindness; I am not worthy to be called thy Son; My heart condemns me, 1 Job. 3. 20. But do thou justify me upon the account of thy free grace, in thy Son the Lord Jesus.

Luk. 15. 19.

*Bibly and lastly,* It doth in all  
kill declare God to be just, let  
his proceedings be never so se-  
vere, Neh. 9. 33. speaking there  
of the Afflictions God had  
brought upon the Children of  
Israel for their sins, *Howbeit,* saith  
he, *Thou art just in all thou hast*  
*brought upon us, for thou hast done*  
*right, but we have done wickedly,*  
Psal. 51. 4. *That thou mightest be*  
*just when thou speakest, and clear*  
*when thou judgest.* I have sinned,  
and it is just with thee to con-  
demn me, whatsoever thou  
bringest upon me, yet thou art  
just,

just, for I have transgressed thy commands.

2dly, The second Property is to depart and turn away from iniquity. Man since the fall hath a natural pronity and propensitiy to follow sin and vanity; but in true repentance there is a forsaking and turning from sin, which the Schoolmen call the *Terminus à quo*, the Term from which every sincere penitent doth turn; there must be a tergiversation and forsaking all Iniquity, 2 Tim. 2. 19. Let every one that nameth the Name of Christ, depart from Iniquity.

There are these four things implied in our departing from Iniquity.

1. A turning from it, and forsaking of it; a bidding adieu to all and every sin, Acts 26. 18. To turn them from darkness unto light, and from the power of Satan unto God, Acts 3. 26 God having raised up his Son Jesus, sent him to bless you, in turning every one of you away from his Iniquity, Isa. 55. 7. Let the wicked

wicked forsake his way, and the unrighteous Man his thoughts; in which Scripture it is evident, that to depart from sin, is to forsake it utterly, not to depart from it as a man doth from a Friend, only for a while, and with intentions of returning again, but it must be a forsaking of it as one would do a strange and unpleasant Country, designing never to return to it more.

2. Cleansing ones self, Jer. 4. 14. O Jerusalem, wash thine heart from wickedness, Isa. 1, 16. Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil. 2 Tim. 2. 21. If a man therefore purge himself from these, scil. sins, he shall be a vessel to honour, sanctified, and meet for the Masters use. There must be a purifying and cleansing where there is right departing from iniquity; not only the outside, but the inside must be washed, || Jam. 4. 8. the heart as well as the hand; the fountain being corrupt and defiled, it must be purified, before

fore any pure streams will issue there.

3. The abstaining from all evil, both internal and external, 1 Thes. 5. 22. *Abstain from all appearance of evil.* If but the shadow of sin doth appear, we must posit away from it; the very thoughts of evil God takes notice of, therefore they are to be abstained from, for they are as really sins as if they were acted externally, Jer. 4. 14. *How long shall vain thoughts lodge within thee?* Vain thoughts are offensive to God, and they are transgressions of his holy Law, Prov. 24. 9. *The thoughts of foolishness is sin.* As to External sins, I know it will be granted by most, if not all, that we should abstain from them, 2 Tim. 2. 22. *Flee youthful lusts, but follow righteousness,* 1 Pet. 2. 11. *Dearly Beloved, I beseech you as strangers and Pilgrims, abstain from fleshly lusts, which War against the Soul.*

4thly and lastly, The abcession or departing from Iniquity, is to

to go the quite contrary way, for the way of righteousness and holiness; 2 Tim. 2. 22. *Flee youthful lusts, but follow Righteousness, Faith, Charity, Peace, with them that call on the Lord with a pure heart.* As there is the departing from the one, there is a walking in the other; it is not enough to cease to do evil, but there must be a learning to do well, Isa. 1. 17. There is a way called the way of holiness, which the righteous must walk in, Isa. 35. 8. *A high-way shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it.* Christ hath redeemed his not only from Iniquity, but that they should be Zealous of good works, Tit. 2. 14.

3dly, The next property of Evangelic Repentance, is with the whole heart, to turn to the Lord; and this is called the *Terminus ad quem*, the Term to which every true penitent does turn; there were some we read of who returned, but not to God,

God, *Hosea 7. 16.* They returned, but not to the most high: It may be they turned from the gross and notorious sins, to private, and seemingly lesser sins; the Prodigal turns covetous, and the openly prophane become secret hypocrites; but this is no repentance, for there must be a total turning to the Almighty, as in *Jer. 4. 1.* *If thou wilt return, O Israel, saith the Lord, return unto me; to me, and to none other;* for else it is but a mocking of God, and cheating our own selves; to rest any where short of God, is not real Repentance; for it is the nature of it (when wrought by the Spirit) to lead the Soul home to God, *Isa. 55. 7.* *Let the wicked forsake his way, and the Man of Iniquity his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will multiply to Pardon;* There must be a converting to God the Lord, for he is the Center of the Souls happiness; as the needle once touch'd with

with the Loadstone, turns to the North Pole continually; so the heart once touched with true Repentance, turns evermore to God; The understanding, will, and affections, are all now Godward, as being the chief Good.

4thly, The Nature of it is to bring forth fruit, *Mat. 3. 8.* Bring forth fruit meet for Repentance; It may be rendered, Therefore make manifest fruits worthy of Repentance: Let the fruits of Grace, Righteousness, and holyness, declare your Repentance to be true; when the Tree brings forth no fruit, we conclude it dead and sapless; so if there is no fruit to be found, no amendment of life, no love to God and goodness, then we may certainly conclude this work is not done upon the Soul; for the true tears of Repentance do so water, and bedew the Soul, that forever after it is most fertile; it is not as a Plant in a dry ground, but as a Tree planted by the Rivers of water, which brings forth fruit

πονήουτε  
ἐν καρτίᾳ  
ἀγαθῇ καὶ  
μετανοίας.

fruit in due season, Psal. 1. 3. If the ground brings forth nothing but Briers and Thorns, it is near unto cursing; if sin doth still predominate over the Soul, and it is lead captive by lusts, and enormities, then it is far from blessing; or partaking of that Evangellic grace of Repentance; for where it is wrought by the Spirit of God, it doth certainly bring forth fruit, in some thirty, in some sixty, and in some a hundred fold, to the eternal glorification of that God, who works all our works in us, and for us, Isa. 26. 12. The property of true Repentance is not only to drop a tear for sin, or to lament a little, whilst the Soul is under some apprehensions of future Judgment, and then in a short time to turn again to folly; but it immediately buds and brings forth fruit, and so continues to the end. Now humility grows on the same Tree which before was heavy laden with Pride; now there is Love, Meekness, Charity,

gy, exenting and putting forth  
 their several fruits, where for-  
 merly there was nothing but  
 Envy, Hatred, Impatiency, and  
 Uncharitableness: Now the  
 Soul doth not only hate, fear,  
 and forsake sin; but it is con-  
 stant in bringing forth fruit of  
 obedience to all the known Pre-  
 cepts of God, and Christ Jesus,  
 Psal. 34. 14. It departs from sin,  
 and doeth good, and it seeks peace,  
 all the ways that tends to peace.  
 3dly, This Repentance may  
 be known by the effects of it in  
 the soul; it hath various influen-  
 ces upon the heart and conscience.  
 1. It works a deadly hatred and en-  
 mity in the Soul to sin; both in-  
 ternal and external; sin in it self,  
 and in the being of it, as well as  
 in the practise of it, Rom. 7. 15.  
 For what I would, that do I not;  
 but what I hate, that I do; here  
 the Apostle had a Combat, and  
 was sometimes overcome to do  
 that which he would not; but  
 yet he hated it with his whole  
 Soul; for he had tasted of the  
 bitterness of sin, and therefore

1 Cor. 7. 11.

could have no Love or liking for it, *Psal. 119. 4.* saith the holy prophet, *I hate every false way,* and *vers. 113. I hate vain thoughts,* but *thy Law do I Love.* This good-man had sometime been tutored in the School of repentance, and had learned the Lesson of the Rod, by which he was Lashed for his transgressions; he felt the smart of it, and Learned the cause, which was Sin and Iniquity; therefore now he abhors and detests every vain way; therefore you may make tryal by this, whether your repentance hath been true; for as it is in nature, we are apt to hate those things we are sensible have prejudiced or pained us, so the Soul cannot but hate Sin, which it now finds and is sensible that it is wronged by it, *Pro. 8. 26.*

2ly, A timidity and fearfulness of falling into Sin any more, or to be ensnared by the devices of Satan. This effect Godly sorrow and repentance had upon the *Corinthians*, *2 Cor. 7. 11.* For behold,

behold this self same thing that ye  
sorrowed after a Godly sort, what  
carefulness it wrought in you, what  
indignation, yea what fear. The  
Soul now is so fearful of Sin  
(when grace is active) that it is  
afraid to look upon temptations,  
therefore it crys out with David,  
*Turn away mine Eyes from beholding  
vanity.* When the Soul hath been  
scorched with a sence of Gods  
wrath and displeasure for Sins  
and Iniquitys perpetrated, and  
committed against him; it is  
made afraid of Sin, when before  
like the silly Child, it could  
play with the fire of Sin, till it  
had burned it self, and brought  
griefs and wounds upon the  
Soul; the Soul is so terrified at  
the sight of Sin, that it flys from  
the very appearance of Evil.

1 Thes. 5. 2. *Now know we  
3y.* It works a watchfulness  
in the Soul against all Sin for  
the future, 2 Cor. 7. 11. *For behold  
this self same thing that ye sorrowed  
after a Godly Sorrow, what care-  
fulness it wrought in you?* The  
word

*Magna ani-  
mi intentio  
& desiderium.  
Phil.  
Mel.*

word signifies a careful Studious-  
ness with great intenseness of mind. O  
how careful and watchful is the  
Soul now, lest it be caught in  
the Devils Trap again; it is ve-  
ry mindful of that duty, Christ  
injoynd his disciples to be  
found, in Mat. 13. 33. Take ye  
heed, watch and pray, verſ. 37.  
what I say unto you, I say unto all,  
Watch. The true repentant lays  
a charge and command upon e-  
very faculty of the Soul, and e-  
very member of the Body, to  
stand upon their particular  
guard, because of the Enemys  
continual assaults.

*Ezra. 9. 4,  
5, 6. to  
15.*

4ly, Fixed resolutions and co-  
venanting with God, to keep  
his Law inviolably, as far forth  
as the Soul is assisted by the  
blessed spirit. David saith, I  
have sworn, and I will perform  
it, that I will keep thy righteous  
judgments, in the 9. Chap. of  
Ezra. Ezra and the People were  
assembled together, and they  
confessed and bewailed their sins  
and transgressions in the bitter-  
ness

ness of their Souls, and in the  
10. Chap. They are covenant-  
ing with God, *vers. 3.* Now there-  
fore let us make a covenant with our  
God. They were ready to cove-  
nant with God, to put away all  
their abominations, and to keep  
his righteous judgments. The  
like we find in the 9. of *Nehem.*  
They had kept a solemn Fast,  
and the Levites confessed Gods  
goodness, and their wickedness  
in departing from the Living  
God, *vers. 38.* And because of this  
we make a sure covenant, and write  
it, and our Princes, Levites, and  
Priests Seal unto it. What effect  
this true Godly sorrow had up-  
on them in general, where it is  
right, it hath the same upon eve-  
ry one in particular: the Soul  
that hath smarted by Sin, and  
sincerely lamented over it, and  
repented for it, O what resolves!  
what ingagements! what sol-  
lemn promises doth it make;  
that it will not live in Sin, but  
will walk in the paths of Gods  
commandments, and keep his  
pre-

precepts to the end. This is the resolved purpose, (I say) of every individual person that hath evangelically repented of his transgressions.

ly, Another effect is a constant Love to, and sincere desires after holyness, 2 Cor. 7. 11. what vehement desire (saith the Apostle) hath this Godly sorrow wrought in you? a desire after holyness, after more grace, the Soul pants after it, because it loves it; there is *Sacra famēs non auri, sed sanctimonie*, a greedy and a vehement appetite, not after Gold, but after Grace and Sanctity; now it clearly perceives that holyness is a most excellent thing, a beam of the Son of Righteousness, a Ray of Glory, the Finger-work of the divine Spirit, the very Image of the Eternal being, the nature and essence of the glorious Jehovah, the meet qualification of those who expect a fruition of the beatifical vision. Where this hath gotten possession, there is peace,

2 Pet. 1. 4.

Heb. 12. 14.

Exod. 15.

11.

peace, exhaltation, & tryumphing in God, and Christ, therefore the Soul loves it with a permanent and fixed Love; shee greatly Loves it, and also the means that tend to the obtaining of so great and glorious a good. The Soul Loves the Spirit because he is the efficient; the word of God which is the instrument, *Psal. 119. 9.*

Sixthly, and Lastly, Peace of conscience, by the application of the Blood of Jesus Christ, now there is a sweet and pleasant calmness in the Soul; when before there was nothing but continual preturbations; one wave tossing and rolling upon the neck of another, *scilicet* Trouble and vexation of Spirit. Where Lusts domineer, and corruptions prevail, there is nothing but perpetual Commotions and distractions; but when this Legion is ejected and cast out, and the Soul hath bathed it self in the tears of Repentance, and is made pure by the Blood of the

Q

Lord

Lord Jesus; O then what inward sedateness, and tranquillity is there! Sin (whilst a Man remains in an impenitent State and condition,) like a Mad-man rageth in the Soul; but when Christ brings the Soul to himself by the weeping-crofs of Repentance, he then saith to it, as he did to the Sea, Peace, be still; or as he did to his Disciples, *Jo. 14. 1. Let not your Hearts be troubled*; and *Verf. 27. My peace I leave with you, my peace I give unto you; not as the World giveth, give I unto you, let not your Hearts be troubled.* The Gospel of Christ, is a Gospel of peace, *Rom. 10. 15.* and *Eph. 6. 15.* Because it proclaimeth Peace, and speaks peace from God and Christ unto poor wounded and distressed Consciences; the Blood of Christ is the only sanctifying Medicine, which the Gospel holds forth to cure wounded consciences. Thus I have finished the first particular.

I come now to the second particular

icular grace, by which a person may know that he is come to Christ; and it is this, the Spirit hath wrought the grace of Faith in the Soul; for it is by Faith the Soul apprehends and lays hold upon the Lord Jesus. Although there are four kinds of Faith, yet there is but one true Evangelick and saving Faith; and my business must be to acquaint you how you may discern this from the others, which will never end in salvation, and I shall do it with as much Brevity as may be, for the discussing so great a question as this is, how may I know that I have saving Faith? I answer, it may be known these four ways. 1. By the Author, or Efficient. 2. By the Objects. 3. By the Nature of it. and 4. By the effects.

1. By the Author, and he is the Spirit of God; for no Man can work Faith in his own Heart, or can believe by his own Power, it is a supernatural and Divine work, Faith is the gift of God,

*Agit filius  
per spiritum  
sanctum. Ur-  
sin.*

Eph. 2. 8. It is the work of the Spirit of God, Gal. 5. 22. *The Fruit of the Spirit, are Love, Peace, Joy, Goodness, Faith.* If the Spirit of truth, which proceedeth from the Father, hath not been at work upon thy Soul; never conceit thy self to have any Grace, we find this work once attributed to Christ, Heb. 12. 2. Jesus the Author and Finisher of our Faith; but this must be understood, \* that Christ doth it by his holy Spirit, and the Spirit works powerfully and with the irresistible efficacy; he makes the Soul believe those things now, which all Men or Angels could never have done, if they had Preached Millions of years: it now believes unseen things, an unseen Jesus, and an invissible glory, 1 Pet. 1. 8. If you have no more Faith then what your own reason or judgment helps you to, or the teachings of men hath principled you with, do not conclude it to be saving, but Sinful; the Spirit is the

the Efficiently, and works instrumentally by the word of God, by which he brings the Soul to believe in, and close with Jesus Christ.

2ly, It is known by the objects of it. 1. The Word of God; that is an object of true Faith; the Soul is brought to believe the verity and certainty of it; therefore it believes not because Man saith, so and so you must believe, but because the word of the Living God saith it, as the Apostle, 2 Pet. 1. 19. *We have also a more sure Word of Prophecy, to which ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day Star arise in your hearts.* Shee believes the reports of men no farther, than they concur with the clear and evident truth of the word of God; for as the Prophet saith, to the Law and to the Testimony, Isa. 8. 20.

2ly, Faith eyes the promises therein contained which relate unto and are founded in Christ,

*Materia  
qua objecti  
rationem  
habet, com  
muniter,  
quidem Dei  
verbum est,  
propria ve  
ro, gratuita  
promissiones  
in Christo  
fundatae.  
Wol.  
de fide sal  
vis.*

as one saith the material cause of saving faith, (which may be termed an object) is commonly the Word of God, but properly the gracious promises founded in Christ. It is said, 2 Cor. 1.20. All the promises of God are in him, i. e. in Christ. Saith God, by the Prophet *Isaiah*, Chap. 43. 25. I will blot out thy transgressions for my own name sake, and will not remember thy Sins. 2 Cor. 5. 19. The Apostle tells us, God was in Christ reconciling the World to himself, not imputing their trespasses unto them. So that we see what God promiseth in one place to do for his own name sake; in the other we find made good in Christ; promises of Peace, Pardon, Grace, and Glory upon the account of Christ; are the objects of a saving Faith. For indeed it is by laying the mouth of Faith to the brest of the promises, that the Soul sucks and draws nourishment by which it grows in grace; for had not Faith a promise of such and such mer-

mercys, benefits and Priviledges  
 to go to at all times, it would  
 grow languid and decay; it  
 would pine away. The promises  
 by the assistance of the holy Spi-  
 rit keep Faith alive and active,  
 vigorous and strong, as it is said  
 of Abraham, that Father of the  
 Faithful, Rom. 4. 19. 20. He sag-  
 gered or doubted, nor at the promise  
 of God, through unbelief; but was  
 strong in Faith, giving Glory to God.  
 But how came he to be so strong?  
 but by Eying the Promise, and  
 the power of that God that made  
 it, vers. 21. And being fully per-  
 suaded, or knowing most cer-  
 tainly, that what he had promised,  
 he was able certainly to perform. It  
 was the apprehension of the pro-  
 mise that held his head above  
 water; so I say, if thy Faith be  
 of a salvific and evangelic kind,  
 it hath an Eye to the promises  
 of God, which contain those  
 spiritual Blessings made over  
 through Christ to the Soul.

34. And that principally, it  
 hath Christ for an object, 28. 20.

21. Repentance towards God, and Faith towards our Lord Jesus Christ. He is the foundation for Faith to build upon, as 1 Cor. 3. 11. *Other foundation can no man lay, than that is laid, which is Jesus Christ.* The Gospel throughout directs the Eye of Faith unto the Lord Jesus, Heb. 12. 2. *Looking unto Jesus who is the Author and Finisher of our Faith,* Joh. 3. 16. *God so Loved the World, that he gave his only begotten Son, that whosoever believeth in him, shall not Perish but have everlasting Life.* That is no saving Faith, which hath not an Eye to the Lord Jesus. But having spoken more fully to this before, I shall pass it over, and come to the third particular, by which it may more evidently be discovered. *3dly, The nature and properties of it do make it manifest.* It cleanseth and purifieth the heart: true Faith and an unsanctified Heart, are never concomitants, or coinhabitants, *Acts 15. 9. And put no difference between*

between us and them, Purifying their Hearts by Faith. A defiled Gentile, as well as a chosen Jew, is purified by Faith, for Faith apprehends the right means of purifying, scil. the Blood of Christ, it will not suffer corruption to remain predominant in the Soul; therefore the People of God, are said to be a holy Temple, for the Holy God to dwell and abide in, 2 Cor. 6. 16.

2ly, It lifts the Heart above the World, and makes it come off Conquerer, 1 Job. 5. 4, 5. Whosoever is Born of God overcometh the World, and this is the Victory that overcometh the World, even our Faith. Vers. 5. Who is he that overcometh the World, but he that believeth that the Lord Jesus is the Son of God, Faith is a World-conquering Grace; it can presentiate future things, it looks to the Land that is far off, Isa. 33. 17. Faith cloaths the Soul with the Sun of Righteousness; and gets the Moon of this World under his

Feet, it regards these things, but as perishing and transitory; the things of the future and sempiternal world to be most Glorious, Permanent and abiding. It was by Faith that all the Worthy Champions of Christ, have conquered this Base World, and followed their Lord and Master, through the greatest difficultys I might instance in many; *Moses* Refused all the Pomp and Splendor of *Pharaohs* Court, the Riches and Grandeur of the World, and made a voluntary choise of suffering with the People of God, and esteemed the reproach of Christ, greater Riches then all the Riches of Egypt; but how did this valliant Conquerer break through all these difficultys? what could not Courts? nor Kingdoms? nor Terrors of a King? nor Treasures? nor Horrors? nor Displeasures? conquer one *Moses*? Such an Army as here was set in array against him, the least of which is enough to foil, if not to conquer the

the greatest Monarch, if Faith be not his shield; but all these cords were too weak to hold him, whilst the seven-fold Lock of Faith remained, his strength abode firm, and his bow abode in strength; it was by Faith he did all this, and there were two main Pillars, which supported him and his Faith; the first was looking to him who is invisible, i.e. God. The second was the prospecting and looking forward to the recompence of reward. I might number up many more Instances; but in short, all the Servants of Christ have this conquering Faith, for the nature of it, although one acts inferiour to another, by reason of the different degrees, some being not called to that tryal, as others are, but all have a measure of this, Rom. 8. 37. Nay in all these things (speaking of several sorts of afflictions) we are more than Conquerors through him that Loved us. Every Christian is to Fight the Fight of Faith and Righte-

Eph. 6. 16.

Heb. 11.

24, 25, 26,  
27.

Rom. 8. 37.

Righteousness; and in a Combat there is a conquerer, and the Conquered; either we Conquer the World, or the World Conquers us; but if we come off Conquerors, it must be by the Shield of Faith.

319. It is a labouring working Faith, in opposition to an Idle Faith, *Jam. 2. 22.* *Sceft thou how Faith wrought with his Work, and by Works was Faith made perfect? That is, by his works it was manifest, that his Faith was a perfect and right Gospel one; true Faith is operative; it is active in putting the Soul upon all obedience unto God; as it did Abraham in that difficult Service he was called to; by Faith he went through with it, Heb. 11. 17. By Faith Abraham when he was tryed offered his Son Isaac. Faith put Noah upon his obedience unto God, when all others neglected their Salvation, and the Preach of Noah unto them, Heb. 11. 7. By Faith Noah being warned of God, of things not seen as yet, he being religiously*

religiously afraid (as the word may be rendred) prepared an Ark to the saving of his house. A right saving Faith whereever it is, puts the Soul upon the performance of all dutys, injoynd and commanded by God; it doth not rest only in a bare assent to the revealed will of God, saying, it is true, and so sits down there, and proceeds no farther, but it is up and doing for God, Christ, and the Soul.

4ly, It is a Living Faith, it works a principle of Life in the Heart where it is wrought, *The just shall live by Faith, Rom. 1. 17. Heb. 10. 38.* It is a quickening Principle which inlivens all other graces, and keeps them in motion; they would all faint and Dye, if Faith did not keep them alive, *Gal. 2. 20. I am Crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the Life I now Live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.* Here the Apostle clear-

ευλαβη-  
Deis,

Religiose &  
sollicita ca-  
vet ne De-  
um offen-  
dat.

In opposi-  
tion to a  
dead faith.

ly

ly manifests how he lived; it was by a living Principle of saving Faith, apprehending a living Jesus.

*Sly, and Lastly,* It is a lasting and permanent, in opposition to a temporary and perishing Faith; many pretend to believe, but it is for a time, like the Stony-ground Hearers, which rejoyce to day, and by reason of some afflictions are offended to morrow; but now true Faith is abiding, growing and increasing dayly, *1 Jo. 3. 9. Whosoever is born of God, sinneth not, for his seed remaineth in him.* This Seed remains firm there, because it is sowed, not by Satan, but by the Spirit of God, *Heb. 10. 39. We are not of those who draw back into perdition; but them who believe to the saving of the Soul.* According to that of Christ, he that induers to the End shall be saved. There must be a Perseverance in Faith, if we expect the Crown of Righteousness; for Christ with Crown none but conquerors; and

Mat. 13.  
20. 21.

and none can conquer unless they believe; and none believe but them who persevere in it.

4ly It is known by its effects, I shall mention only these two, Joy, and Peace.

1. Joy and exaltation, Rom. 15. 13. *Now the God of Peace fill you with all Joy and Peace in believing.* Joy is a Fruit that Grows upon the root of Faith; what hath made the Servants of Christ in all Ages Rejoice, when they met with nothing in the Inn of this World, but rough Entertainment, but their believing in Christ? 1 Pet. 1. 8. The Apostle in vers. 7. tells the believers of the tryal of their Faith, and the preciousness of it in the day of Christ, and saith in the 8. vers. whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of Glory. Faith affends by the wings of Love and Zeale, and fixeth it self above the Clouds, and takes a view of the celesti-  
al

Canaan, and the Glory of the new Jerusalem, she takes a survey of those blessed immunities, eternal felicitys, and that Immortal glory the Saints shall be invironed and invested with, when they come to injoy Christ, who is *πᾶσι καὶ ἐν πᾶσι*, all and in all, Col. 3. 11. and from the blessed Prospect of these things, Faith makes a return and descent into the Soul, implets and fills it with divine joy, even to the supremest confines of it ; it tells such storys of the Love of God and Christ and the blessed Spirit, to the believer, that it doth conflagrate and inflame the Soul, and makes it rejoyce perpetually in the Lord, according to that exhortation of the Apostle, rejoyce in the Lord always. May I speak with reverence, Faith penetrates into the very Bosome of the Almighty, and sees there is Love, Peace, and reconciliation for the believing Soul, it looks into the records of Heaven, and can read, *Thy Sins are forgiven,*

given, and thy Iniquitys are blotted out. It can look into the Lambs book of Life, and read the name of the believer, imprinted there; this makes the Soul exalt and triumph with Songs of praise; what made Paul and Silas Sing and Rejoyce, when their Feet was incastriated, their Bodys with Stripes vulnerated, in an interior obscure Prison; denyed the solace of that which nature is very ambitious of, *scil.* their Eyes to behold the Sun; but this a lively Faith, which devoted and fetched down new comfort to their Souls? Faith when Active, makes the Soul rejoyce in God and Christ, and in divine and spiritual objects.

2ly, Peace is another effect of that Faith which is wrought by the Spirit of God; as in that forequoted place, *Rom. 15. 13.* *The God of Peace, fill you with all joy and Peace in believing.* Peace of Conscience from sound principles, is a happy priviledge and great blessing. To be under the

AG. 16. 22.  
23, 24, 25.

racks

racks of a disquieted and tormented Conscience. O what mercy is it, to enjoy peace and a Calm within the Soul when there is nothing but tempests and tumults abroad! what a comfortable condition is this! God hath made a promise of Peace to believers, *Isa. 26. 3. I will keep him in Peace whose mind is staid upon me, because he trusteth in me.* Christ gives his Peace to Believers, as he did to his Disciples, *Jo. 14. 27. My Peace I leave with you, my Peace I give unto you.* The Believer is at Peace with the Law of God; because it is satisfied by the Death of Christ, at peace with God the Father, because he is well pleased in his Son, to be reconciled to poor Sinners, he is at peace with himself because his Sins are pardoned, but he is never at peace again with Sin, or Satan, because they are Enemy's to this true Peace, which believers do partake of. The believers peace is not remaining in Sin; but it is a peace from

from Sin, from the guilt and power of it.

3/9, In those who are come unto Christ, the Spirit hath wrought the grace of Love, for as the Apostle saith, 1 Jo. 4. 8. *He that Loveth not, knoweth not God, for God is Love.* This is the great Gospel-grace as the Apostle Paul calls it, 1 Cor 13. 13. *Now there abideth Faith, Hope and Love, these three, but the greatest of these is Love.* This is the distinguishing grace, by which we are known to be Christs Disciples, it declares our Divine original, *That we are Born from above*, 1 Jo. 4. 7. it manifests our near union, and communion with God, 1 Jo. 4. 16. *God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.* But I shall speak to this Query, how may one know, that the grace of Love is wrought by the Spirit in the Soul? The Resolution of which may be known by these two means, scil. the propertyts and objects of it.

1. As to the propertyts of it,

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Jo. 13. 35.

1 Jo. 4. 7.  
1 Jo. 4. 16.  
1 Jo. 4. 19.

Gal. 5. 22.

1 Jo. 4. 7.

ἡ ἀγάπη  
ἐνέπληθη  
ἐκ πίστεως.

it is Divine, for the Spirit of God is the Author of it, it descends from above, *Jam. 1. 17.* Every good gift, and every perfect gift, is from above, and cometh down from the Father of Lights. Now Love is one of these good & perfect gifts, for there is not any thing in the new Creature, which is not the Finger-work of God, all grace flows from him through Christ by his holy Spirit into the Soul; Love is a grace that is Immortal, for when Faith is turned into fruition, and hope into possession, this divine Love Remains, *1 Cor. 13. 8.* Love never faileth. It is a Seed that never dies, a fire, that once being kindled, never more will be extinguished; it transforms the Soul into the very Image of God, and makes it most like unto its maker, it is Divine, in that it Loves, Joys, and takes complacency in pure, holy, and divine objects; it is not Like Carnal Love which findes nothing but the perishing Creature to diligate and delight in; but  
it

It seeks better and more durable objects, because it is of a Divine original, 1 Jo. 4. 7. *Love is from God.* Therefore there are reflex acts towards the Author and giver of it.

2ly, This Love is sublime, it is high and lofty (although not puffed up with vain pride) because it scorns to fix its felicity in a vain Perishing world; the base things of this World are not objects noble enough for this excellent grace, it is of a noble extraction, and therefore Loves and delights in Divine and noble objects. *David* who was a Man after Gods own Heart, was full of this Divine and sublime Love, therefore we have him often expressing his Love to God, to the Law, far above Gold or Silver, or the perishing trash of a sinful World, *Psal. 119. 72. The Law of thy mouth is better to me then thousands of Gold and Silver.* The beauty of this inferior World, is but deformity and blackness, compared with the Splendor and glory

glory of those divine objects, which this Love is fixed upon; the Honours and Riches of this World are but Dung and Dross to the Soul, who hath this sublime Love, Phil. 3. 8. *Ye doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but *κωβηλα* dog-meat, that I may win Christ. What made the Apostle thus to trample upon these terrene things? and so to stain the glory of those things which are most excellent in the Eyes of most men! why his Heart overflowed with this divine, sublime, and seraphick Love; this is the true nature of evangelick Love, it Loves the World and the things of it, with a World-like Love, which is cold, indifferent, and mutable; the Heart that flows with this Love ever ebbs and runs low to the things of this world, because it looks upon them as not worthy of its Love,*

37, It Loves superlatively all divine things; it doth not only Love in a high degree, but in the highest, even with all the Heart, with all the Mind, and with all the Strength; God and Christ are to be beloved beyond all measure, as one faith, the right manner of Loving God, is, that he may be beloved as much as he can be beloved. This evangelick Love seats it self in the most superlative place of the Soul; there is no comparison between this Love and the Love of the Creature.

4th, This Love is sincere. Grace be with all those who Love the Lord Jesus in Sincerity, Eph. 6:24. If there is not Sincerity at the Root, before the Fruit is corrupt; Hypocrisie is the destruction of many, but Sincerity, Integrity; and Uprightness preserveth the Soul; wherefore were Noah, Job, and others counted Perfect? It was not because they were Perfect in their obedience, but because their Love was

*Modus diligendi deum est ut diligatur quantum potest diligi.*  
Bern.

was Sincere; this makes the Scripture give such an excellent Character of them. Sincerity is (as it were the Salt which seasons every duty) and a Sincere Love (although but weak in the actings) is that which favours of a right Gospel Spirit.

54, It is a fervent Love, Rom. 12. 11. *Fervent in Spirit, Serving the Lord.* It is true that this Love may not always, Seraphin like, be in a bright burning flame; but yet where once it is wrought by the Spirit, it never after is quite extinguished; for when it flames not it does burn, and when it burns not clearly, there are some scintilla's and Sparks, which keep it from quite going out; and when the Cinders of Corruption are blown away, it kindles up into a flame again. Let one who hath this fervent Love through invigilancy fall into Sin, or neglect duty, it cools and damps the fire of his affection for a time; but let him come again to the ordinances,

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ces, and by Faith Drink a draught of the warm Blood of Christ, and by Prayer blow up the heat of his affections; it will prove but like the Water the Smith Casts upon the fire, which seemingly Puts it out, but when he hath blown a while, it flames more violently, I say not this to encourage any to make tryal by Sin; but if it be so with any, that now find their Love but cold which formerly was fervent, they may see the cause & be wise to improve and apply the Remedy; this Love I say is Ardent Love, which warms the heart, for it is a ray from the Sun of righteousness, which sets the Soul all in a Divine feaver.

6thly, This Love is total; I mean, it is with the whole heart. God hates a divided Heart, or as the Hebrew hath it, a Heart and a Heart; one as it were for God, and another for the World and Sin, but God will have the whole be none: therefore it is said, Thou shalt Love the Lord thy

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God.

Mat. 22.

37.

Deut. 6. 5.

God, with all thy Heart, with all thy Soul, and with all thy Mind. See here how many Times *ὅλος*, all is expressed; as God is of an indivisible essence, so he would not have that which is his due to be divided; now the true Saint is very well content that God should have all; he would have none to be Copartner with God and Christ, but desires that his Love and affections may wholly be fixed and set upon the right objects; when God saith to the person who hath this Love, my Son, give me thy heart, he is ready to respond, and say, Lord here am I, take the whole of my heart; nay, take the all of my all, let me be but thine and that for ever.

Ably and lastly, It is a constant and permanent Love; as Christ said unto his Disciples, *Jo. 15. 9.* Continue ye in my love; so may I say to you, See that this love abide and continue in you; For if your Love be of an Evangelick nature, it is a permanent Love, 1

Cor. 13.

Cor. 13. 8. Love never faileth;  
Christ spake of some whole Love  
should fail them, but that which  
is durable ends in Salvation.  
Mat. 24. 12, 13, Because Iniqui-  
ty shall abound, the Love of ma-  
ny shall wax cold, but he that in-  
dures to the end, the same shall  
be saved; He whose Love keeps  
warm and abideth, shall certai-  
ly obtain Salvation, as the love  
of God towards his People is an  
everlasting love; Jer. 31. 3. So  
he expects that their love should  
be a permanent love. God hates  
those who draw back, Heb. 10.  
28. but it is the nature of this  
love to press forward, to increase  
and aspire till it comes unto the  
Center, from whence it came.  
He that hath this love maintains  
it in adversity, as well as prof-  
perity; when the Clouds do  
darken the Face of God, as well  
as when the Sun-shine of this  
love, beams forth upon the Soul;  
many of the Saints have experi-  
enced this; they have found  
their love hottest, when their  
R 2 afflictions

afflictions have been heavier when most made by the Word, they have been most confirmed in their love to God and Christ. I come now to the objects of this spiritual evangelick love, and I shall speak of them negatively, shewing what are not the objects of this love. positively, what they are.

I. Negatively, what are not the objects. 1. Not Sin neither in ones self or in another. The Soul that hath this Divine love in it cannot but hate all Sin. Psal. 119. 101. and 104. I have restrained my feet from every evil way, v. 104. I hate every false way, v. 113. I have vain thoughts, but thy law do I love. As God is said to be of purer eyes than to behold Iniquity; so the Saints are of purer Hearts than to love Iniquity; Sin hath brought bitterness to their souls, therefore they now abhor it, they have no love or liking at all for Sin; it doth not fix upon Iniquity, as a delectable and lovely object, but hates and flees.

Rees from all base lusts, which  
seek to insnare the Soul.

2ly, It is not fixed upon Sa-  
tan, for although no Creature  
meanly as a Creature, is to be the  
object of our hatred, because it  
declares something of the wis-  
dom and power of the Creator,  
in giving existence and being  
to such a Creature; yet Satan in  
his Sinful lapsed State, and con-  
dition as an Enemy to God,  
Christ, and the well being of our  
immortal Souls, ought to be the  
object of our hatred, 1 Pet. 5, 8.  
*For he goes about like a Roaring Lyon  
seeking whom he may devour.* He  
makes it his great imployment  
to effect the ruin of poor Souls,  
therefore he is become the ob-  
ject of hatred.

3ly, It is not placed upon this  
corrupt, dying, and perishing  
world; love to God and Christ,  
in that measure and degree as it  
should be; cannot consist with  
an eager and earnest love of the  
world, Jam. 4, 4. *Ye Adulterers,  
and Adulteresses, know ye not that*

the Friendship of the World is enmity with God: whoſoever therefore will be a Friend of the World, is the Enemy of God. This is further manifeſt in 1 Joh. 2. 15. Love not the World; neither the things of the World; for if any man love the world, the love of the father is not in him. Here the divine Apoſtle gives a reaſon, which withal proves that theſe two are not conſiſtent; for as Chriſt ſaid, Luk. 16. 13. You cannot ſerve God and Mammon, one will have the preheminance; and where this true evangellick Love is, there the Love to the World is but flat and cold.

2ly, And poſſitively, what are the true adequate and conſtant objects of this Evangellick Love in general, all ſpiritual divine & holy objects; to which our Love is commanded or required by the Holy Word of God; there is nothing which the believer apprehends to be truly divine; but the Soul Loves entirely, ſervently, and conſtantly; for theſe objects

objects are suitable to the State of a Believer: he can perceive a greater excellence in them, than in any other; therefore the Soul is carried forth to love them above all others: but more particularly, and yet succinctly.

1. God is the object of this Evangellic Love; he is the chief and supream good, therefore supremely to be beloved; even *with all the heart, with all the Soul, and with all the strength*, Mat. 22. 37. The Soul that is come to Christ by believing in him, loves God not only as a Creator, but as a reconciled Father, in and through Christ, 2 Cor. 5. 19. Now it looks upon it self as oblig'd and bound to love God who hath manifested such Love, as to give his only begotten Son, that whoever believes should not perish, but have everlasting life: if God out of his infinite Love had not been willing to give his Son to die for Sinners, Christ would not have been willing to come, and

Job. 3. 16.

R 4

give

give himself for, and to those who are his. The Father out of his Love elected some to be Heirs of God, and Co-heirs with Christ, Rom. 8. 17. Now the consideration of these things doth inflame the heart with Love to God, as the Apostle saith, 1 Job. 4. 19. *We love him, because he first loved us.* The fruits and effects of the Love of God, shed abroad in the Soul, makes it now to love God with an impartial and superlative Love; it Loves God (as one saith the measure of loving him should be) without measure.

*Modus diligendi Deum est sine modo. Bern.*

2ly, Christ Jesus is the object of this Love. O how the Believer loves Christ! the Soul is so fired with Love to the Lord Jesus, that it knows not how to express it: words are too mean, actions too low, and the Soul thinks all too little to express and manifest its Love unto the Lord Jesus. When the Believer considers Christ in the transcendent excellency of his person; that

that he is God blessed for ever; that he is the Eternal Son of God, beloved of him, adored of Angels; then he says with the Spouse, Cant. 5. 10. *My beloved is the chiefest among ten thousand;* and as it is in the 16. vers. *He is altogether lovely.* Further, when he considers the extremity, infiniteness, and ignominy of the Passion and Suffering Christ underwent for him, and that he should express his Love at so dear a rate to one altogether undeserving; it doth so inflame the Soul, that it vehemently longs to get above the clouds into the bosom of Jesus; and that it may drink of the celestial Fountain and Springs of life, Rev. 7. 17. Moreover, when it considers what Christ hath purchased, and what he is doing now for his Elect and Redeemed ones; that he hath procured Pardon, Reconciliation with God, Grace, and Glory. Life, and eternal Bliss; for those who were sometimes dead in Trespases

2 Tim. 4. 8.

1 Pet. 5. 4.

and Sim, Eph. 2. 5. and that he continues interceding by the vertue of his Blood and Merits, that all his may have these blessings conferred upon them, and at last be crowned with a Diadem of Righteousness and Glory. O the consideration of these things doth so incendiate the Soul with the flames of Divine Love, that many waters cannot quench it, neither can floods drown it, Cant. 8. 7. nay, Afflictions, Persecutions, or Death, cannot separate this Soul from the Love of Christ. When the Believer looks upon Christ, in his Offices, and in that near Relation between them; this doth still elevate and heighten his Love; so that the Soul is full, and as it were, immersed and swallowed up with Love to Christ, who is the Head and the all of Believers, Col. 3. 11.

3<sup>d</sup>, This Divine Evangelick Love, hath for its object the holy Spirit; he who is the alone Author, is now become the Object;

ject: the Spirit is he who infuseth and operateth this grace in the Soul, Gal. 5. 22. *The Fruit of the Spirit is Love*: now, seeing this is a Fruit of the Spirit, it has reflex actings; so that it leads the Soul to love affectionately and intirely the holy Spirit, knowing that except he co-operates, nothing can profit the Soul, and that if he work not, there will be no exception of grace; it is he which leads and guides into the way of all truth, which is the alone way of Salvation; he teacheth the Soul to know God and Christ, and to know it self: he fills the heart with Divine blessings, which make the Believer greatly to admire and love him. Try your Love by these objects; see whether Carnal or Divine objects have the Supremacy in your affections; for these are infallible ways to try your Love by, and to discern a true Evangelic Love from all others whatsoever.

Feb. 16. 15.

4ly, Holy

4ly, Holy Angels are greatly beloved of Believers, because they are to be their Companions to Eternity, and bear part in that Celestial quire, where they shall sing eternal Hallelujahs to their God and Father in the Kingdom that cannot be shaken, Heb. 12. 28. and further, because they are a Life-guard to them here, and *Ministring Spirits sent forth for the good of all those who are Heirs of Salvation*, Heb. 1. 14.

5ly, All Saints as such, are the objects of this Divine Love, without any distinction or difference. Because they perceive their Fathers Image shine forth in such; therefore that which is so amiable in them, doth attract and draw their affection to it. The Apostle *John* in several places puts this down as a Character, by which we may prove our Love if it be right; nay, the only way to know whether we Love God or no, 1 *Job.* 4. 20. *If a man say I love God, and hateth his Brother, he is a Liar; for he who loveth*

loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? David saith, Psal. 16. 2, 3. O my Soul, thou hast said unto the Lord, thou art my Lord, my goodness extendeth not to thee, but to the Saints that are in the Earth, and to the excellent ones, in whom is all my delight. Here this holy man declares that the Saints were excellent in his eye, and all the delight of his Soul; but why were they so? but because they were Saints, they were holy ones, born from above, and the children of the most high.

6ly, Faithfull Ministers of the Gospel, in an especial manner have an interest in this love. The persons that have this right love, cannot but esteem of the Ministers of Christ, and love them because they are Messengers and Embassadors sent from God for the good of their Souls 2 Cor. 5. 20. Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled unto God.

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God. Their feet are beautiful because they proclaim the glad tidings of Salvation, and are Co-workers with God in the conversion of sinners, from darkness to light, and from the power of Satan, to serve the living God, 1 Cor. 3. 9. for we are *co-labourers* with God; now upon these and the like considerations, this Evangellic Love flows forth toward the Ministers of Christ; and it is manifested three ways. 1. by obeying them in the Lord, and doing those things which they injoy from the word of truth, as Christ saith, *He that heareth you, heareth me, and he that receiveth you, receiveth me, and he that keepeth my sayings, will keep yours also,* Jo. 15. 20. Obedience in these things is a great demonstration of a real and sincere Love. 2. It is manifest by the high estimation of them, 1 Tim. 5. 17. *Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and Doctrine.* There

There is ~~addis~~ *Maxime* principally, those who are laborious in preaching the Doctrines of the Gospel; it is evident that we do not love that person, who we esteem not according to his deserts and degree. 3. In allowing them a cheerful and competent maintenance, according to the capacity of them over whom the Lord hath set them, to feed them in the way to life eternal.

7ly. The objects of the Love are the word of God and his Commandments; and this is a certain rule to try thy Love by; for if a person should propose this Question to me, how may I do to know whether I have a true Evangellic Love which is a fruit of the Spirit of God? I would answer, by this, See if you love the Commandments and the word of God; as the Apostle John saith, 1 Epist. 5. 3. By this we know, we are the Children of God, if we love God, and keep his Commandments; he that loveth me not,

not, keepeth not my sayings; Here we may clearly and evidently perceive that a Love to the Commandments doth demonstrate our Love to God and Christ to be real, and if it be so, then we may conclude that it will never fail, as 1 Cor. 13. 8. But will indure for ever. How did David declare himselfe to be a man after Gods own heart; but by this, in expressing the greatness of his Love to the law of God? as in Psal. 119. 72. 97. vers. 163. *O how I love thy Law, it is my Meditation all the day long, I love it above Gold and silver.* So in Psal. 19. 10. But how few Davids are there! How few are there of his Spirit to be found in the World; on the contrary, most ottrample under foot the Law of God, and esteem Gold, and trash, and Lusts above it; but yet the true believer and disciple of Christ doth greatly love that holy law, and with the Apostle, delights in it after the inward man, Rom. 7. 22.

8/y, This

87y, This Love has Souls for its objects. As it was the greatness of Christs Love to Souls (next to the obedience to his Fathers will) which brought him from Heaven to Earth, and made him willing to deuest himself of his glory, and take upon him the form of a Servant. So they who have this Love of Christ wrought in their Souls by the holy Spirit, are vehemently carried out with Love and desire after the good of Souls. He that in some measure apprehends what a great thing 'tis to be saved, cannot but desire the Salvation of all others. If upon inquiry you find no sensible and real Love to Souls, then conclude there is but little of this grace of Love within you. The person in whose heart this grace is implanted, pants after nothing more than the eternal Salvation of his own Soul, and the Souls of his Relations, Friends, and acquaintance. It may be said of them, as it is of God,

Phil. 2. 6,  
7, 8.

I Tim.

1 Tim. 2. 5. They would have all men be saved, and come to the knowledge of the Truth. What was it that made the Apostles and Servants of Christ in all Ages suffer so much, and yet willingly? It was these two Principles. First, their Love to Christ, 2 Cor. 5. 14. For the Love of Christ constraineth us. Secondly, their zealous love and desire of the everlasting Salvation of Immortal Souls; they were willing (according to that Scripture) to lay down their Lives for the good of the Brethren, *scil.* Believers. Now see if your Love be such that you earnestly desire the well being of the Souls of those who are about you, or related to you,

2. 9. The objects of this Love are all the institutions of Christ. Oh how lovely are his Ordinances to his beloved ones! Prayer is Lovely and aimable because it is the Key that unlocks the Gates of Heaven, and opens the very Bosome of God, so that he is ready to confer plentiful treasures.

tures of grace upon this divine  
Loven; bearing of Gods word is  
delectable to such an one, be-  
cause therein the Love, glory, and  
Transcendent excellencies of  
Christ are displayed, and the  
will of the Father clearly reveal-  
ed to the Soul, and thence the  
Soul derives & finds grace com-  
municated out of the fulness of  
Christ, because it is the means of  
advoyance; the Sacraments are  
amiable, because they are Seals  
of Heaven, by which God makes  
over himself and all to believers;  
& assures them of the stability,  
faithfulness, and everlastingness  
of his Love, in the Sacrament of  
the Lords Supper, the believer  
by Faith beholds Christ broken  
and bleeding for his Sins, and it  
becomes nourishment to the  
Soul; in it the Soul enjoys  
communion with God, Christ,  
and Blessed Saints; these Privi-  
ledges render the ordinances ve-  
ry lovely & delectable to Be-  
lievers. I might run through o-  
thers, as Reading, Meditating,  
and

and holy conference which are all very lovely to the Evangelic Lover.

And lastly, Grace and Holyness these have so much of God in them, that the Apostle calls them the Divine Nature, 2 Pet. 1. 4. Whereby are given to us exceeding great and precious Promises, that by these you might be partakers of the Divine Nature, having escaped the corruption that is in the World through Lust. Grace hath a lovely aspect, and holyness shines forth like a Beam of Heaven in the Eyes of them whose Hearts are full of Love to Divine objects; Grace and Holyness being the Image of God, and the way and means through Christ to Heaven and happiness, are intirely beloved; the Divine Lover is so enamoured with the excellency and true worth of Grace, that he esteems it above all terrene objects; and the Soul wisheth nothing more than to be full even to the brim, with this celestial Liquor. And for

for Holyness the Soul is ambitious to attain to the perfection of it, To be Holy as God is Holy in all manner of conversation. But seeing it cannot acquire that Perfection in this Life, it is so in Love with Sanctity, that it pines and Prays, and longs to get to that State of Glory, wherein it is not perfecting, but perfect in Holyness, not cleansing, but cleansed and purified from all Iniquities. By these things you may know whether the Spirit hath wrought the Grace of love in your Souls.

47y, The Fourth grace is Hope; This is numbred among the three graces, 1 Cor. 13. 13. And now abideth Faith, Hope, and Charity, but the greatest of these is Charity. I shall speak to this and the other two, with Humility and Zeale very Briefly, because I have been longer then I intended in the former, the Spirit is the Author of this evangelick grace in the Soul, and it is the Character of the People of

of God, that they are those who hope in him, Psal. 3. 24. Be of good Courage and he shall strengthen your Hearts all ye that hope in the Lord. 1. I shall declare what this Hope is. 2. Its Nature and Office. 3. Its objects.

1. What it is: Hope is a Grace of the Soul whereby every true Christian doth surely expect and patiently wait and look for the enjoyment of promised mercys and Salvation, Rom. 8. 24. 25. For we are saved by Hope, but hope that is seen, is no hope, for how can a Man hope for that which he seeth? but if we hope for that we see not, we do with patience wait for it, Heb. 10. 35. 36. Cast not away therefore your Confidence which hath great recompence of reward. Vers. 36. For ye have need of Patience, that after ye have done the will of God, ye might receive the Promise, i. e. The thing promised, Rom. 5. 2. Rejoice in the hope of the glory of God. Hope looks to the time to come for the certain possession of the thing hoped for.

2. The

2. The propertys of it. 1. It  
Looks for the thing promised;  
God hath promised Life, Salva-  
tion, Glory, and Bliss to believ-  
ers, Tit. 1. 2. *In hope of Eternal  
Life, which God that cannot ly, pro-  
mised before the world began, I will  
give Grace and Glory saith God,  
Psal. 84. 11.* Now hope doth  
firmly expect that God should  
make good his word; and not  
fail in one Lota or tittle of all  
things he hath promised to his  
Saints and Servants. 2. It is the  
meure of it to look forwards to  
the end, and full perfection of  
bliss. Here our blessedness is  
but imperfect, because our gra-  
ces are not compleated (there  
being the Reliques of Sin in the  
Soul,) but hereafter, when we  
are taken above the Clouds, and  
possessed of eternal Glory, (be-  
ing in full fruition of God)  
Grace shall be perfected and  
Crowned with Glory, Faith shall  
be turned into a glorious vision,  
and hope into everlasting fruition;  
this hope expects and waits  
for.

for. 3. From the consideration and certain perswasion of the things hoped for, it fills the Soul with joy and gladness, Rom. 5. 2. Rejoycing in the Hope of the Glory of God. The very Expectation that the Day will come, when the Soul shall be invested with, and possess that far more exceeding and eternal weight of Glory, spoken of 2 Cor. 4. 17. makes it even in the midst of afflictions exult and rejoyce. It can Glory in tribulation when the Heart is possess of this Grace of Hope. 4. This Hope is not ashamed to discover it self, neither doth it make the Person ashamed that has it. Paul is not ashamed to own it before Agrippa and a Court of Judicature, Act. 26. 6. *And now I stand and am Judged, for the Hope of the promise made by God to our Fathers.* Although the worldly Mice may condemn Believers, who build so much upon the expectation of future happiness; and for that are willing to undergo afflictions

lictions here; Yet this hope maketh not ashamed, because the Love of God is shed abroad in the heart by the holy Ghost, Rom. 5. 5. 5. It puts the Soul upon purification of itself. Seeing it expects such great things, as to be delivered from all evil to enjoy God, and be made like unto him, 1 Joh. 3. 2. 3. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be, but we know that when we shall appear, we shall be like him, for we shall see him as he is. ver. 3. And every man that hath this hope in him, purifieth himself, even as he is pure. This Soul expects to live with a holy God, holy Angels, and Saints, therefore it labours to become holy, and to be made meet for so blessed an inheritance, as God hath provided for them who hope in his Mercy.

37. The objects and foundations of this Evangelic hope.  
1. God, as in Psal. 42. 5. Why art thou cast down, O my Soul, and why art thou disquieted within me,  
S hope

hope thou in God, for I shall yet praise him for the help of his Countenance. So vers. 11. . and Psal. 43. 5. The Psalmist doth still call upon his Soul to hope in God, Jer. 17. 7. *Blessed is the man that trusteth in the Lord, and whose hope the Lord is.* 2. This hope builds upon the Mercy of God in and through Christ, Psal. 33. 1. 8. *Behold the eye of the Lord is upon them that fear him, upon them that hope in his Mercy.* And in the 147. Psal. 11. *The Lord taketh pleasure in those that fear him, in them that hope in his Mercy.* God has declared himself by this Name, *The Lord gracious and merciful*, Exod. 34. 6. therefore hope looks unto this, expecting that his Mercy and pity will move him to tender forth grace to the poor soul. Christ is called the Mercy promised to the Fathers, Luk. 1. 72. *To perform the Mercy promised to our Fathers, and to remember his holy Covenant;* And the fulfilling of this is said to flow from the tender mercys of

of God, ver. 78. Through the tender mercys of God, whereby the day spring from on high hath visited us, so that hope takes encouragement from the mercy of God still to rely upon him.

3ly. The faithfulness of God, Titus 1. 2. In hope of eternal life, which God that cannot lye, hath promised before the foundation of the world; Here the soul casts Anchor, flies to refuge in storms, and concludes the foundation of God stands sure, and he cannot deny himselfe; he can as soon cease to be, as fail of fulfilling his promises, which he has given as bonds to his people, and they are sealed with the blood of Christ, therefore never to be cancelled till they are fully discharged.

2 Tim. 2.  
13. 19.

4ly. This hope looks upon the promises that God hath made, and builds upon them. 1. for salvation and eternal life; the believer firmly hopes for it, and expects to partake of life and happiness; as in that fore-

mentioned place, Tit. 1. 2. In hope of eternal life, which God that cannot lye, hath promised. So saith Christ, Jo. 3. 16. 36. God so loved the world, that he gave his only begotten son, that whosoever belieues in him should not perish, but have everlasting life, Jo. 10. 28. I will give unto them eternal life; Now God and Christ having promised this, the believer hopes for the performance of it, 2ly. Promises of glory, Psal. 84. 11. He will give grace and glory, and no good thing will be withhold from them that walk uprightly before him. 2 Cor. 4. 17. and in many other places. Therefore these sublime and eternal objects, this hope is fixed upon; not upon the base vanities of this perishing world; not upon the promises of men or Angells; but upon the promises of God in Christ, 2 Cor. 1. 20. All the promises of God are in Christ, yea and amen; to the praise of his glory; Therefore it being for his praise and glory, he will fully perform and

and not disappoint the expectations of any who hope and trust in him.

56. The spirit hath wrought the grace of humility. This grace is most lovely in the eyes of God and men; nay, it is so excellent and amiable, that generally those who themselves are lofty cannot but admire and commend this beautiful adornment, when they behold it in others. It is so transcendent and comely, that the great God takes delight to dwell with such Souls, Isa. 57. 15. For thus saith the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of an humble and contrite Spirit, to revive the Spirit of the humble, and revive the heart of the contrite ones. Christ Jesus was not ashamed to be cloathed with this garment, Mat. 11. 29. Learn of me, for I am meek and lowly in Spirit. Therefore the Apostle exhorts believers to put on this compleat Robe of humility,

1 Pet. 5. 5. *Be clothed with humility.* I shall show in a few particulars how it may be known, whether this Grace be wrought in the Heart or no. 1. Where this grace is, there is contriteness of Spirit. A broken heart and an humble heart go together; so in that place, *Isa. 57. 15. To revive the Spirit of the humble, and to revive the Heart of the contrite ones.* and in the 66. Chap. 2. vers. But to this Man will I Look, even to him that is of a poor and contrite Spirit. Therefore brokenness and contrition are sometimes put for a cruelly humble frame, as *Psal. 51. 17. The Sacrifices of God are a broken heart, a broken and a contrite heart, O God, thou wilt not despise.* 2ly, The person who hath this Grace, hath self-debasing thoughts of himself. When on the contrary, the Proud Spirit doth elevate and lift up it self; it hath high thoughts (although altogether undeserving) of it self; the humble person thinks all to much that is conferred upon

upon him, when any Praise and commend him (though he truly deserves it) yet he hath such mean thoughts of himself, that he concludes, they have out of extream Love, or Flattery, exceeded the bounds of his merits; but now the superbiuous and lofty, imagin every one is defective and comes short of attributing to him according to his worth and deserts. *Abshon*, thinks he hath not Honour enough in being the Kings Son, but he must stand in the Gate, and by all means be made King in the room of his Father; when humble *David* looked upon it as a great matter to be only Son in Law to a King; see how he expresseth his humility, *1 Sam. 18. 23.* And *Sauls Servants* spake those Words in the Ears of David; and David said, seemeth it unto you a Light thing to be a Kings Son in Law, seeing that I am a poor man and lightly esteemed. Thus we see that Pride is ambitious of exaltation; when humility lays it

S 4. self

self even with the Dust.

3ly, Where this Grace is in the Heart, the Person highly exalts free grace, and acknowledgeth all mercys to flow, merited from the free grace of God alone, 2 Tim. 1. 9. *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was in Christ Jesus before the world began.* The Apostle Paul is often at this work, extolling of Free Grace, as Eph. 2. 5. 8. *By Grace ye are saved, through Faith, and that not of yourselves, it is the gift of God.* Jacob the Patriark looked upon himself as unworthy of the mercys of God, Gen. 32. 10. *I am not worthy of [or I am less then] the least of all thy mercys, and of all the truth which thou hast shewed unto thy Servant.* See this humble good man, he exalts Mercy, and acknowledgeth the freeness of it, even in the least measure of it, that it did transcend his deserts.

4ly, Where this humility is, the

the heart fears and trembles at the word of God, *i. e.* fears to Sin and transgress the holy word of God, *Isa.* 66. 2. But to this man will I look, even to him that is poor, and of a contrite Spirit, and trembleth at my word. This humble heart dreads Sin and transgressing the Law of God, because in so doing he keeps himself Spotters, and enjoys the blessed aspect of Gods countenance, he looks towards such a one. Moreover, he enjoys in some measure the blessedness of Heaven, for he hath Communion with God, *Isa.* 57. 15. God dwells with the humble. But if he Break Gods Law, then God will frown, and turn away his Face, and withdraw his sensible presence from the Soul; therefore it labours to walk humbly, as being that which keeps the Soul with God, and God with it. God requires it from his People, *Micah* 6. 8. He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to

*Jam. 1.*

love mercy, and to walk humbly with thy God? [or to humble thy self to walk with thy God.]

5ly, Where this grace is, there is Poverty of Spirit, Mat. 5. 3. Christ begins the Blessings to the Poor in Spirit: which *Diodatus* expounds, *Humility and meekness of Spirit before God*. Those who have this grace always apprehend themselves to be Spiritually Poor; therefore they are continually Praying to God, and crying to Christ for supplys of grace. They are not like to the *Laodiceans*, Who thought themselves rich, and increased in Goods, and to have need of nothing, Rev. 3. 17. But yet were most miserable. But they are like to the Poor who are always in wants, and daily going to the Gates of the Rich, and laying open their necessities, and earnestly craveing supplys. These humble ones are dayly knocking at Heavens gate by Prayer for some mercy and grace the Soul stands in need of from God.

6ly, The Person that hath this

this grace is ready to prefer every gracious Soul before himself; he esteemes the Person, parts, and graces of another very highly; for he looks upon himself as the Apostle did, even the meanest and unworthiest servant of Christ, 1 Cor. 15. 9. *For I am the least of the Apostles, I am not meet to be called an Apostle, because I persecuted the Church of God.* The Sense of his own imperfections, and the remembrance of former Sins, make him think better of another than himself, Phil. 2. 3. *But in lowliness of mind, let each esteem other better than himself.*

6ly, and lastly, The Spirit hath wrought a holy Gospel Zeal, in the hearts of those who are come unto Christ; we read of an Ignorant and Blind Zeal, Ro. 10. 2. *For I bare them Record that they have a Zeal of God, but not according to knowledge.* This Zeal, which is a Fruit of the Spirit, is, 1. A holy Zeal, the heart burns with the Fire of Zeal against Sin and wick-

Wickedness: such a Zeal was in Phineas when he Slew the Israelitish Man, and the Midianitish Woman for their abominable Sin in the sight of God, Numb. 25. 6, 7, 8. And David being a man possessed with this holy Zeal, was troubled for the wicked's forgetfulness of the Law of God, Psal. 119. 139. *My Zeal hath consumed me, because mine Enemies have forgotten thy words.* And it is a holy Zeal, in that it is fervent for holiness, and for godliness, for Christ hath redeemed such, Tit. 2. 14. *Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, Zealous of good Works.* I say, this Zeal being holy, is for the depression of Sin, because it is contrary to holiness; and for the promotion of holyness, because the Soul delights in it, and is a fervent Lover of it. 2. It is a Zeal for God, his Glory, and his Name: this true Zealot is tender of the Name and Honour of God; this the Lord

Lord testifys concerning Phineas, Numb. 25. 11. *And the Lord spake unto Moses, saying, Phineas the Son of Eleazar, the Son of Aaron the Priest, hath turned away my wrath from the Children of Israel (whilst he was Zealous for my sake among them,) that I consumed not the Children of Israel in my Jealousy.* So Eliab was Zealous for the Lord, 1 King. 19. 10. *And he said, I have been very jealous for the Lord God of Hosts. The Septuagint renders it, I have burned with vehement Zeale for the Lord.* 2. For his worship and service, as in that forequoted vers. 1 Kings 19. 10. *For the Children of Israel have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets with the Sword. Thus it was Prophefied of Christ, Isa. 69. 9. and applyed to him, Jo. 2. 17. For the Zeale of thine house hath eaten me up. i. e. A Zeal for the true worship and service of God, so as he hath instituted and commanded in his word.* 3. This Zeale leads the Soul to be  
Zealous

ζηλῶν ἰ-  
ζήλων  
τῷ κυρίῳ.

Zelando.  
Zelavi, hoc  
est, vehe-  
mentissimo  
arsti zelo pro  
Domino.

Zealous for Christ. O how Zealous were the Apostles and all the faithful Servants of Christ, when they broke through all difficultys to exalt Christ, and keep Faithful to him. All the Waters of affliction could not quench this Zeal, neither could the Scorching Flames consume it; the threats and edicts of Enemies, could not at all cool the heat of this Zeal, but rather added Fuel to the Fire, and made it burn more vehemently. What made Paul so resolute when he heard what was prophecied concerning him, if he went up to *Jerusalem*, *Act.* 21. 11, 12, 13. Why, it was his Zeal made him so couragious, and answer like a Faithful and bold Champion of Christ Jesus; I am ready not only to be bound, but to dye at *Jerusalem* for the name of the Lord Jesus.

4ly, It is a Zeal according to knowledge; There is much blind and ignorant Zeal abroad in the World; such as was among

mong the Jews, *Rom. 10. 2.* the Apostle Paul was once a blind Zealot, *Phil. 3. 6.* Concerning Zeal, *Persecuting the Church*; how many such Zealots are there among the Papists? nay, how many have we here at home who are zealous for either their own invention, or else the traditions of our Fore-fathers? but this Zeal is not an ignorant one, but flows from Divine illumination, and is accompanied with a saving knowledge of the revealed will of God, and of those things which concern the Lord Jesus, which makes the Soul more zealous for them.

sly, and lastly, It is a Zeal for spiritual things and gifts, *1 Cor. 4. 1.* Follow after Love, and zealously affect spiritual things, as the words may be read; and *vers. 39.* Therefore Brethren be ye zealous, that ye may Propbesie. There is a zeal which pretends to be for spiritual things, but *Jehu* like, is ready for carnal and base things; spiritual and divine things, are most

διωκῶν  
τὴν ἀγα-  
πίαν, ζηλῶ-  
ντες ἵνα προ-  
φητευσῶμεν.

most suitable to be the objects of this Spiritual and Divine Zeal. Thus have I finished the use of *Examination*, by which you may certainly know, whether you are come to Christ or no.

There is still a use of *Exhortation* that remains under this point of Doctrine, that *It is the indispensable duty of all labouring and heavy laden Sinners (who look for rest and Salvation) to come unto the Lord Jesus, that they may obtain it.* And if it is a duty (as hath been proved) then let me exhort all to come; for if you do neglect or refuse to come, you do neglect your duties, and slight your Souls, and refuse the only means of eternal Salvation. But here you may be ready to make this question, how must I come unto the Lord Jesus that I may obtain rest and salvation? In answering of this question, I shall take in the third Doctrine, because I have already exceeded my first intentions, & shall manage the fourth, by way of motive and

and encouragement; because I observe poor sinners are generally very unwilling to come to Christ; they had rather weary themselves, and labour under their burthens of sin, till they are in the end crushed down with the intolerable ponderosity of eternal vengeance.

1. Then, if thou wouldst come unto Christ aright, pray for the holy Spirit, that he may enable thee to come to Christ in that way which will certainly end in rest and Salvation; for as I have before declared, it is the Spirit that illuminates the understanding in all those things which are necessary to Salvation; it is that convinceth the conscience of those dutys which absolutely concern the Soul; he inclines the will to comply readily with the whole, known, and reveal'd will of God; he sanctifys the affections, and works grace in the Soul; all these are his works alone, *ἐνεργῶν*, efficiently, let the Instrument be what it will: he  
is

is not obliged to any means or method; yet the means, as Instruments, depend wholly upon his Energy and Co-operation; therefore if thou wouldst come to Christ aright, pray heartily, and seek fervently for the holy Spirit, without whose conduct thou canst never come to Christ effectually, and so as to be eased of thy Burthens.

2ly, When thou hast sought for the Spirit, and dost feel him working upon thy Soul, then come unto Christ as labouring under the intollerable Burthen of sin; for sin is a heavy burthen, although multitudes in the world count it light, as may be seen by their chearful countenances, merry hearts, jovial lives, and running and drawing under this burthen into Eternity, being very little concerned for the weight of it. Holy David was sensible of the ponderosity of it, when he cried out, Psal. 38.

4. *Mine iniquities are gone over my head as agrievous, they are too heavy*

for.

כמשכ  
רוב

Quasi grave.

for me. The pressure of sin lay so hard upon poor David, that it made his back bend, his heart pant, his tongue roar, and his groanings to multiply, as may be seen in that 38. Psal. at large. So Psal. 40. 12. *Innumerable evils have compassed me about, mine Iniquities have taken hold of me, so that I am not able to look up, they are more than the hairs of my head, therefore my heart forsaketh me.* He was so bowed down under this burthen, that he could not elevate himself; nay, it made his very heart forsake him when he considered the gravity and innumerable number of them; but what did David do in this case? why, he goes to God through Christ for ease from this great and heavy burthen, Psal. 25. 11. *For thy Name sake, O Lord, pardon mine Iniquity, for it is great; great both for weight and number; therefore for thy Names sake magnify thy grace; and what was the Issue, see Psal. 32. 5. I said I will confess my transgressions to the Lord,*  
and

*and thou forgavest the Iniquity of my Sin.* He went with this Burthen to the Lord, and found Mercy and Pardon from him : so must thou do. Go to Christ, under the sense of the weightiness of your sins, and beg him (according to his promise) to ease thee of thy burthen, which otherwise will sink thee down into eternal misery ; for it weighed Angels out of Glory, and now confines them under Chains of darkness ; therefore come unto Christ, for he will not refuse thee because of the greatness of thy burthen, but rather imbrace thee for the Exaltation of his free grace.

3ly, Come labouring under a deep sense of the immense and intollerable weight of the wrath of God ; for who can endure if he be enraged ? or what can stand and oppose, if God be the Antagonist ? *Job 9.34.* by nature we are all under this burthen, *Eph. 2. 3.* *And were by Nature Children of wrath, even as others, i. e. by nature*

ture we are subject and liable to Divine vengeance, because the *imputation* of the guilt of *Adams* transgression abides upon us, and the corruption of Nature is derived unto us. The extream weightiness of this wrath makes damned Angels and wicked Spirits roar, lament, and gnash their teeth. It is more tollerable, \* *Atlas-like*, to bear the Heavens upon our shoulders, or to lye under Rocks & Mountains thousands of years, then to abide under this wrath but a day, nay, an hour, nay, a minute, for it burns, yet never utterly consumes; it presseth heavy without mitigation: now there is no release-ment from the obnoxiousness to this wrath, but from a deep sense of the grievousness of it by applying our selves speedily to the Lord Jesus, for it is he alone that can deliver from the wrath that is to come, 1 *Thes.* 1. 10. come unto Christ with a sense of it upon thy heart whilst thou art here, that thou maist not see the

\* *Poets Fi-  
tion.*

the intollerableness of it hereafter.

4ly. Come to Christ as labouring under and being heavy laden with the curse of the Law, and the Empire of death; I mean by the Empire of death, not only our obnoxiousness to the stroke of death upon our bodys; but the sting of death; and the eternity of it in regard of our Souls. Death has raigned (by reason of sin, *Rom. 5.*) over the bodys of all (two or three excepted) and over the Souls of most, even from *Adam*, to *Moses*, and from *Moses*, untill Christ, and from Christ, even to our days. Death is a universal Monarch, his Empire is from East to West, and from North to South. There is no escaping his fatal blow. Only believers then take their flight from a dead Corps to Christ, who is their life; from a muddy Tabernacle, to a glorious city (*Rev. 21. 22. 23.*) from a tottering Cottage, to a firm Kingdom; from a dark and mortal state, to

*Col. 3. 3.*

*Heb. 12.*

*28.*

*Rom. 2.*

*15.*

a splendent and immortal glory :  
for although the body dyes, yet  
the life of the Soul is secure, as  
*Being bnd with Christ in God, Col.*  
*3. 4.* Believers can never dye  
(take it in a Spiritual sence) so  
long as God and Christ live; but  
yet I say, the way to be freed  
from the eternal Bondage of  
this deadly Monarch, is to  
come unto Christ for Ease from  
this burthen also. Moreover, the  
burden of the curse of the Law  
must be taken away, or else the  
former Emperor will keep his  
dominion, *Gal. 3. 10.* *As many as*  
*are of the works of the Law, are un-*  
*der the curse, for it is written, cursed*  
*is every one that continueth not in all*  
*things which are written in the book*  
*of the Law, to do them :* But seeing  
we have not continued in all  
things to do them, and therefore  
are under the curse, what must  
we do now, but go unto Christ  
who was made a Curse for us?  
*Gal. 3. 13.* *Christ hath redeemed us*  
*from the Curse of the Law, being*  
*made a Curse for us :* Now the  
Judge

Judge when he gives forth pardon to the Malefactor, expects that he should be sensible of the greatness of his guilt, and also of his desert, the sentence of Condemnation having passed upon him: so Christ expects a sensible owning the Curse and Misery we are under; that his grace may be magnified in our relief, succour and Salvation.

5thly.

*Magnitudo  
mali in  
quatuor con-  
sistit, qua  
sunt peccati  
gravitas  
qua Dei  
immensum  
& intolle-  
rabile pon-  
dus. Mortis  
imperium  
Tyrannis  
Diaboli qua  
tollere abo-  
lere, placare,  
vincere  
nemo potuit  
nisi Deus.  
Bucan.*

Come unto Christ as labouring under the cruel tyranny of Satan; for Satan is the Prince of the Powers of the Air, and he rules in and over the children of disobedience, and there is none that can deliver from this tyranny but Christ; for as one reasoning why it behoved Christ the Redeemer to be God, said, it was for two causes. 1. *Ob magnitudinem mali*, For the greatness of the Evil by which mankind was pressed down. 2. *Ob magnitudinem Boni*, For the magnitude of the good, which could be restored by no man nor Angel unto mankind, but only by him who

is God : now the greatness of the Evil which Christ underwent, and in fine overcame, consisted in bareing the weight of Sin, the intollerable burden of Gods wrath ; and in conquering Death and the tyranny of Satan, which none could or was able to do, but he that was God-man by his own mighty Power ; so that seeing Christ hath done these things for all those that come unto him, neglect not but come, *For Christ came that he might destroy the works of the Devil.* 1 Jo. 3. 8. *For this purpose the Son of God was made manifest, that he might destroy the Works of the Devil.* By nature we are slaves to Satan, and he tyrannizeth over us, and the way to be effectually delivered from it, is by coming to Christ, and being weary of, and willing to throw away his Yoke ; and to yield subjection unto Christ ; I say, the way to be eased of these Burthens, is to come to Christ as weary and heavy laden with them.

T

6ly,

Luk. 4.18.

6ly, Come unto the Lord Jesus repenting, and believing; I put these both together, because I would contract. Christ is ready to behold the Watery Eye and bleeding heart (caused by a sence of the heinousness of Sin,) with a gracious aspect, he loves a broken and contrite Spirit; he is willing to heal the wounds of a broken heart, and set at liberty them that are bruised with the intollerable Burthen of Sin, and a sence of the wrath of God, and because of that are willing to turn to Christ, and become wholly his. Those who are Heirs of the Crown of glory are for the most part brought to the Kingdom by weeping Cross, Luk. 13. 3. *Except you repent, ye shall all likewise Perish.* So likewise there must be a believing, or else there is no true closing with Christ; for Faith is the Hand that lays hold on Christ, the Mouth that feeds upon him, and derives out of his fulness, Jo. 1. 16. That Soul is

is in a dead and deplorable state and condition, that hath not a saving Faith in Christ, Jo. 3. 36. He that believeth on the Son, hath everlasting Life, and he that believeth not the Son shall not see Life, but the wrath of God abideth on him. There is nothing but Wrath for that Soul that believes not in the Lord Jesus.

7ly, and lastly, Come unto Christ with high estimations and valuations of that rest which Christ hath Promised; for this will discover thy sincerity, and true love to divine and spiritual things; and hereby thou wilt honour Christ, when thou believest in him, and preferrest his Rest above all that this vain World can afford. The World is a fading Perishing thing, and the best rest that it gives, is full of disquietness, fears, perplexities, but now the rest which Christ will give, hath so much contained in it, that the World cannot compare with it; therefore, I say, keep up a high valuati-

on of this rest; which leads me to the Motives that may induce us freely and chearfully to come unto Christ, and they shall be taken from the consideration of what kind of rest this is, which Christ will give unto them that come unto him. 1. In regard of this World.

1. It shall be a rest from the Dominion of Sin, and I think it is a happy rest and priviledge to be free from the dominion of Sin; if it was only this rest that should be obtained, it would be very well worth coming unto Christ, for who would be a slave and servant to Sin, which brings trouble and vexation of Spirit; now those the Son makes free, they are free indeed, Jo. 8. 34, 35, 36. *Whoſeever committeth Sin, is the Servant of Sin, and the Servant abideth not in the houſe for ever; but the Son abideth ever, if the Son therefore ſhall make you free, you ſhall be free indeed.* It is Christ alone that can make any free from the reigning power of Sin; there-

*Humanorum nullum est grave malorum nisi Peccatum.*

Chriſoſt.

therefore come unto him that thou mayest partake of this Blessedness, not to be a Servant of Sin, whilst thou art here; it is a base servitude and very dishonourable, most uncomfortable, and hath the least and worst security; for he that is Servant to Sin, hath abundance of Enemyes, but no real Friends; therefore he is obnoxious to miserys every moment, both temporal and eternal.

2ly, It is a Rest from the tyranny of Satan, although not from his temptations & Snares: whilst thou abidest in this sinful world, and art a sojourner as all thy Fathers were, the Devil will hunt and tempt thee to commit Iniquity; but yet if thou comest unto Christ, he will give thee rest from the tyrannical power of this grand enemy, for he will do and say unto thee as he did unto Paul when buffeted by the Messenger of Satan, My Grace is sufficient for thee, for my strength is made perfect in thy weakness, 2 Cor.

And if thou hast the strength of Christ for thee, although thou art weak in thy self, Yet thou wilt be strong to resist Satan, Vers. 10. of that Chap.

3ly. It is an inward Soul-rest that thou shalt have if thou comest unto him, it is not such a Rest as the world gives, neither can the World deprive thee of it, the World may afflict, and perplex thy outward man, and give no rest unto it; but it can never touch thy internal peace & rest, if Christ is pleased to confer it upon thee; if thou hast rest for thy Soul, thou art most happy even in the midst of Worldly disquietments; for it is the affliction and trouble of the Soul, that is the Soul of afflictions; but now Christ hath promised to give this Soul-rest to those that come unto him, Mat. 11: 29. Take my yoke upon you, and learn of me, for I am meek and lowly in Spirit, and ye shall find rest for your Souls. This indeed is the best of rests; for suppose a man hath never so many

many temporal injoyments, yet if his Soul be not at rest and peace, all these blessings seem to be cursed to him; because his Soul is under preturbations, or if not so, yet under sleepy sinful security, which is worse; but O the serene calmness, peace, & sedateness that the saints injoy in this life; for I am not speaking of that rest the Righteous shall inherit hereafter; but whilst we are here in the Wilderiness and journey to *Canaan*; God hath promised to give them peace, *Isa. 26. 3.* Whose minds are stayed upon him; and the Saints experience this dayly.

2ly. What kind of peace and rest this is in regard of the future World. 1. It is a true rest, not any fiction of the Poets, but a certain and firm rest; that Christ hath purchased for, and promised to believers, they shall be sure of it, for he that cannot lye hath promised it; he who is the Amen, *Rev. 3. 14.* He in whose mouth was found

*Non expectationem fallit.*

no guile, therefore he will not deceive poor Souls, for *The foundation of God standeth sure*, 2 Tim. 2. 19. Men many times promise themselves rest, but it proves false to them, for the most part, and they never find that rest which they imagined would be their lot: but now this rest will prove true even beyond expectation. 2. The rest that Christ will give to them that come unto him, shall be perfect and compleat rest: it is not part rest, and other part trouble; it is not only for the Soul, but for the body too; the Saints are in this life *Compleat in Christ*, Col. 2. 10. But the time is hasting in which Soul and body shall be compleat and perfect in rest; and also it is a perfect rest from all sorrows and molestations whatsoever, *Isa. 35. 10.*

3ly. A holy rest; for there is no unclean thing enters into that rest, *Rev. 21. 17.* And there shall in no wise enter into it any thing that defileth, neither that worketh abomination

nation, or makeih a Lye, but they which are written in the Lambs book of Life. It is the place and seat of the holy God, and there are none but holy Angels and Saints, to attend the great Jehovah, who inhabits this holy Place, Isa. 57. 15. For thus saith the high and lofty one that inhabiteth Eternity, whose name is holy, I dwell in the high and holy Place. O who would not desire to injoy this holy Place of rest where there is no defilement or corruption, but all persons and things are holy, therefore come unto Christ, to the end thou mayst obtain rest, for it is holy:

4ly, It is a glorious rest, and who is able to express the Glory of it? 2 Cor. 4. 17. Our light afflictions which are but for a moment, worke for us a far more exceeding and eternal weight of Glory. Hyperbolies of Glory, far transcending our shallow Capacitys and weak conceptions: it is a participating of the same Glory with Christ, Rom. 8. 17. If Children, then Heirs, Heirs of God, and joint Heirs with Christ: if so be we suffer with him, that we may also be Glorified together. It is a glorious rest in these respects. 1. The most glorious God, Trinity in Unity, Father, Son, and holy Spirit, keep their residence in splendent Glory, in that place, where the Saints shall take up their rest. Although God fills the Heavens and the Earth with his presence, as being infinite in his essence, and so can be

be excluded no where, neither can he be included in any circumference, limit or bound: yet more especially, he makes manifest his glorious and majestic unipresence in the imperial heavens, for there he keeps his glorious Court, and shines forth in the beams of his brightness, and makes evident his refulgent glory. *Rev. 22. 22, 23. And I saw no Temple therein, for the Lord God Almighty and the Lamb, are the Temple of it, and the City had no need of the Sun, neither of the Moon to shine in it, for the Glory of God did lighten it, and the Lamb is the Light thereof.* 2. There are none but Glorified Creatures, that are inhabitants of this glorious Pallace, attending always upon the Lord the great *Jehovah*. Seraphims, and Cherubims surround his Throne, singing forth his magnificent Glory, *Isa. 6. 1. 2. 3. Crying out, Holy, Holy, Holy, Lord God of Hosts. And Glorified Saints they are at this work, extolling and magnifying the great God, Rev. 4. 10. 11. and in the 19. Chap. They are singing forth Hallelujah, Salvation, and Honour, and Glory, and Power, unto the Lord our God.* 3. It is a Glorious Rest in respect that the Saints shall have a glorious view of the beatifical vision. They shall behold the Glorious God, *1 Jo. 3. 2. We shall see him as he is.* Here no mortal Eye can behold him and Live; but there all Clouds shall be disipated, the

Cur-

Curtains drawn a side, the vision shall be perspicuous; here we see but in a Glass darkly, but then Face to Face. 4ly, It is a Glorious rest in this, that the Saints are not only blessed with the vision of this Glory, but they have glory conferred upon them all: they do not only see him, but are made like unto him. They shall all Reign as Kings and Princes for ever, (Rev. 9. 21. and 4. 10.) Here the Saints are looked upon as contemptible Creatures, and the World hates them, and for the most Part tramples them under foot, but Christ will confer such a Glorious rest upon them, that they shall be exalted above their Enemy, and shall Reign with him in Glory, and that to eternity: Which leads me to the last particular, and that is this, that this Rest which Christ will give to all them that come unto him, and accept of him, is firstly, and lastly, an everlasting Rest, 1 Thes. 4. 17. Then we which are alive and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air, and so shall ever be with the Lord. Indeed this is the Crown and Happyness of all, that it shall be to eternity, not for a day, a year, or thousand of years, but as long as God liveth, and Christ is, which will be for ever, so long shall the Saints inherit and possess Glory, therefore it is called immortal Glory, and eternal Life, Rom. 2. 7. To them who by Patient continuing in

well doing, seek for Honour, and Glory, and immortality, and eternal Life. On the sweetness and comfort that is in the word Eternal to all those that believe. Most People would think themselves happy, if they could have Tabernacles of rest built for them whilst they are in this World, which very rarely exceeds the time of threescore years and Ten, but what is this comparable to that Eternity of Rest prepared for the Saints, when they shall be taken up to live with Christ for ever. Satan is a Lye when he promisetht Rest, for he can never give it. The World is continually attended with preturbations, dsquietness, or at the best, with an imperfect Rest, but those who close with Christ shall injoy an everlasting and perpetual Rest; and what greater motive can there be to induce poor Sinners who here are in continual Labour, and wearying themselves under heavy and intollerable burthens? it is most certain, that there is no rest, (that will comfort the Soul) to be found out of Christ; it is he that can give rest unto the weary, it is he that hath purchased rest for the Labouring and heavy Laden; and withal, he condescends to invite, and has promised that those who come and believe in him shall have a rest from the dominion of Sin, from the Tyranny of Satan, and a Soul-Rest in this Life, and after they shall have a true and perfect, a holy and glorious Rest, and in fine, an eternal Rest, which adds exceedingly to the felicity of the Saints, therefore as I began, so I shall conclude with the words of the Lord Jesus, (varying the Person). Come unto him all ye that Labour, and are heavy Laden, and he will give you Rest.

Δοξα ἐν ὑψίστοις Θεῷ.

F I N I S.





